

PRINCETON UNIV LIBRARY
PRINCETON
N J

Rack

America

Who Are

PROPERTY OF
PRINCETON UNIVERSITY
LIBRARY

NOV 18 1955

JEHOVAH'S WITNESSES?

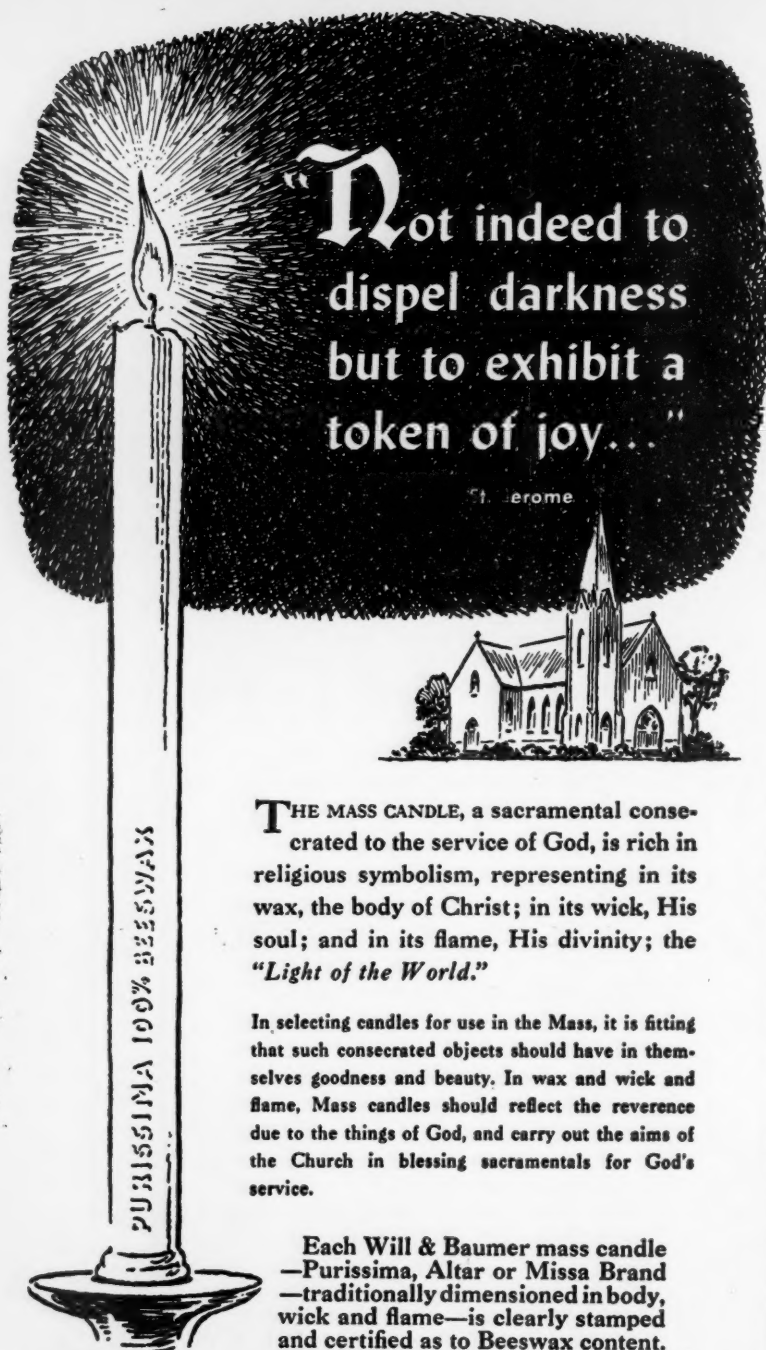
Neil G. McCluskey, S.J.



November 19, 1955

20 cents a copy

**SPECIAL ISSUE ON
CHILDREN'S BOOKS**



"Not indeed to
dispel darkness
but to exhibit a
token of joy..."

—St. Jerome

THE MASS CANDLE, a sacramental consecrated to the service of God, is rich in religious symbolism, representing in its wax, the body of Christ; in its wick, His soul; and in its flame, His divinity; the "Light of the World."

In selecting candles for use in the Mass, it is fitting that such consecrated objects should have in themselves goodness and beauty. In wax and wick and flame, Mass candles should reflect the reverence due to the things of God, and carry out the aims of the Church in blessing sacramentals for God's service.

Each Will & Baumer mass candle
—Purissima, Altar or Missa Brand
—traditionally dimensioned in body,
wick and flame—is clearly stamped
and certified as to Beeswax content.



Will & Baumer

CANDLE CO., INC.

IN OUR SECOND CENTURY OF FINE CANDLE MAKING
PURVEYORS TO THE VATICAN BY APPOINTMENT

SYRACUSE BOSTON NEW YORK CHICAGO MONTREAL LOS ANGELES

America

National Catholic Weekly Review

Vol. XCIV, No. 8, Whole No. 2427

CONTENTS

Correspondence	197
Current Comment	198
Washington Front... Wilfrid Parsons	201
Underscorings..... C. K.	201
Editorials	202

Articles

Who are Jehovah's Witnesses?....	204
Neil G. McCluskey, S.J.	
Divorce in Anglican Canon Law ..	208
J. V. Langmead Casserley	

Literature and Arts

Road Back to Reading	
Maggie Daly	
AMERICA Balances Books for the	
Children	212

The Word... Vincent P. McCorry, S.J.

America's Book-Log	221
Theatre	223
Films	224

America—Edited and published by the following Jesuit Fathers of the United States:

Editor-in-Chief: THURSTON N. DAVIS
Managing Editor: CHARLES KEENAN
Literary Editor: HAROLD C. GARDINER

Associate Editors:

JOHN LAFARGE, BENJAMIN L. MASSE, VINCENT S. KEARNEY, ROBERT A. GRAHAM

Contributing Editors:

WILFRID PARSONS ALLAN P. FARRELL
EUGENE K. CULHANE NEIL G. MCCLUSKEY
JOSEPH SMALL

Editorial Office:

329 W. 108TH STREET, NEW YORK 25, N.Y.
Business Office: 70 E. 45TH ST., N. Y. 17, N. Y.

Business Manager and Treasurer:

JOSEPH F. MACFARLANE

Circulation Manager: PATRICK H. COLLINS

Advertising through:

CATHOLIC MAGAZINE REPRESENTATIVES
GRAND CENTRAL TERMINAL BLDG.
NEW YORK 17, N. Y.

America. Published weekly by the America Press at 116 Main Street, Norwalk, Conn. Executive Office, 70 East 45th Street, New York 17, N. Y., Telephone MUrray Hill 6-5750. Cable address: Cathreview, N. Y. Domestic, yearly, \$7; 20 cents a copy. Canada, \$8; 20 cents a copy. Foreign, \$8.50; 20 cents a copy. Entered as second-class matter April 17, 1951, at the Post Office at Norwalk, Conn., under the act of March 3, 1879.

AMERICA, National Catholic Weekly Review. Registered U. S. Patent Office. Indexed in *Readers' Guide to Periodical Literature*.



Correspondence

Mr. Rovere on Communism

EDITOR: An editorial in your Oct. 22 issue attributes to me views I do not hold and have never expressed. I have never said and do not believe that "political freedom is freedom to organize" a conspiracy. Like you, I regard the Communist party as an arm of the Soviet Foreign Office. I think the problem is somewhat complicated by [the fact] that Communists also engage in certain legitimate political activities—the naming of candidates, public debate, and so forth—and it would seem to me sound to be a bit more precise than some people are in defining the nature of a conspiracy. But in general I adhere to the view that communism is an instrument of Russian diplomacy and not a legitimate political party.

You quote my statement that there is in this country "a somewhat distorted view of the dimensions of the problem of domestic communism" and conclude from this that I believe that the problem has no dimensions at all—that it does not exist. I certainly do think the problem a serious one, and it is largely for this reason that I deplore what appears to me a distortion of it. I wish your comments had been addressed to what I did rather than to what I did not say. RICHARD H. ROVERE
Hyde Park, N. Y.

(Can there be "legitimate political activities" for a group that is "not a legitimate political party"? Mr. Rovere touches one of the most vital and controverted questions of our generation. Distortion crops up at both ends of the political spectrum, where problems have simple answers. The real complexity of this problem is evidenced by the labors of our legislatures and courts through the past ten years. Ed.)

Troubled Waters

EDITOR: It is surprising that AMERICA should print such obvious false analogies as those employed by Fr. Charles Keenan in his attempt to justify the omission of "other" in the comparison "The man probably knows more about the New York docks than any man alive" (Oct. 22, p. 87).

Shakespeare's "Thou canst not then be false to any man," is by no means a parallel construction. Neither is Our Lord's, "If any man will come after Me." There are no comparisons being made in these state-

ments, but there is a comparison in the statement mentioned above which Fr. Keenan was attempting to defend.

By the way, your new format is more attractive than that employed by any other magazine, and if any man does not agree with me, I hope he will, at least, appreciate my grammatical construction.

(BRO.) DANIEL HENRY, F.S.C.
Washington, D. C.

EDITOR: A word of congratulation to Charles Keenan for his short remarks in "Our Well of English Defiled?"

I have just one question for the man who objects to AMERICA's English. Are you getting any benefits from the thoughts behind this "defiled English?" If not, read deeper. There is so much more there than meets the eye. . . .

Lebanon, Mo.

HAZEL M. WHITE

EDITOR: I am happy that my short note has stirred up a ripple or two in our well of English.

If I understand Bro. Daniel Henry's objection, he would accept "false to any man" and "If any man will come after me," because they involve no comparison, while rejecting "more . . . than any man alive" because it does. However, as my note showed, the Douay and King James Bibles, as well as the *Cursor Mundi* in the 14th century, all said that the serpent was wiser than any beast—clearly a comparison.

The real point seems to be that in good English usage the word "any," which per se indicates all the members of a class, is in certain contexts taken at less than its fullest extension.

CHARLES KEENAN
New York, N. Y.

Correction

EDITOR: The courteous note in the issue of Oct. 29 (p. 118) on our statistical compilation was read with appreciation. It has been fortunate that some more outstanding students are able to engage in significant research which gradually receives the recognition it deserves.

There is, however, in the note a mistake that obscures the nature of the publication. The correct title is *Basic Ecclesiastical Statistics for Latin America, 1954*.

(REV.) WILLIAM J. GIBBONS, S.J.
Baltimore, Md.

BEGINNING AT HOME

by Mary Perkins

Since the appearance of best-selling *Mind the Baby*, Mary Perkins' solidly Christian approach to the vexing problems of sanctifying ordinary American family life has been well established.

Beginning at Home has been evaluated as "the most successful effort of the liturgical movement to formulate the principles of liturgical life in relation to family life and home training, and courageously to deduce concrete applications."

With study and discussion aids expertly done. Handsomely illustrated in two-color drawings.

Boxed, cloth: \$3.00

THEOLOGY OF THE OLD TESTAMENT

by Dr. Paul Heinisch

A masterly presentation of the dogmatic, moral, and Messianic content of the Old Testament.

With the Biblical Encyclicals of Popes Leo XIII, Benedict XV and Pius XII added. Encyclicals and text separately and fully indexed. \$6.00

HISTORY OF THE OLD TESTAMENT

by Dr. Paul Heinisch

The story of God's working with men in preparation for the coming of Christ.

With 16 colored *Westminster Maps of Bible Lands* and separate geographical index. \$6.00

LITURGICAL PRESS CHRISTMAS CARDS

A series of 15 cards newly designed in the best of contemporary religious art idiom.

Proper to each card are texts carefully chosen from Breviary or Missal—texts that bring into relief various aspects of the liturgically rich Christmas-Epiphany mystery.

Printed in two or more colors on highest quality stock, with envelopes to match. Boxed: \$1.50

A SHORT BREVIARY

A simplified, shortened form of the Divine Office, the Church's official prayer.

Entirely in English, convenient arrangement, easy-to-use. Contains all the Hours of the Office with sufficient matter from the Temporal and Sanctoral cycles to follow the spirit of the Liturgical year. \$3.90 leatherette abridged (without supplement of daily Scripture readings); \$6.00 leather abridged; \$6.00 leatherette unabridged; \$8.00 leather unabridged.

THE LITURGICAL PRESS

Collegeville

Minnesota

Current Comment

THE WORLD SCENE

Geneva Meeting Stymied

As the conference of the Big Four Foreign Ministers moved into the third week, it became increasingly clear that their attempt to clothe with flesh and blood the smiling "spirit of Geneva" was headed for a flop. At that stage in the proceedings Messrs. Dulles, Pinay, Macmillan and Molotov had arrived at an impasse on German unity and European security, had offered clashing proposals for multiplying East-West contacts, and had not even got around to opening the question of disarmament.

The main stumbling-block to agreement was, of course, the ten-year-old problem of a divided Germany. It was here that the "spirit of Geneva," to which both sides constantly appealed, was most sorely tried. It was here, too, that the Bulganin-Khrushchev act at the summit meeting last July stood exposed as merely another phase in the cold war and not the armistice some hoped it might be. For Molotov made it clear enough, perhaps inadvertently, that the only kind of united Germany Moscow would accept was a Communist Germany.

This came out toward the end of the second week of the talks when the West offered a concrete plan for free German elections and suggested holding them next September. Forced at this point to fish or cut bait, Molotov countered with a dusted-off version of the "Lublin Plan," the notorious formula that the Kremlin used to impose communism on Poland. Since he knew in advance that his proposal would be scornfully rejected, the mere fact of offering it amounted to confessing that Moscow has no intention whatsoever of relinquishing its stranglehold on East Germany.

... Propaganda Note

Throughout the windy negotiations, the participants were naturally much

concerned with world opinion in general and German opinion in particular. No one wanted the onus of wiping off the smiles that made the summit meeting at Geneva seem such a success. No one wanted, either, the blame for keeping Germany divided.

Though it is difficult to estimate what effect the Big Four meeting has had on an overly expectant world, the West would appear to have scored at least one notable propaganda victory.

This was the handiwork of blunt-speaking Antoine Pinay, the French Foreign Minister. When Molotov was maneuvered into offering his Lublin Plan, M. Pinay immediately charged that it was no more than a scheme to communize Germany. The East German Government, he said, was afraid of a free ballot and would allow, therefore, only a single-slate election. This blast forced Molotov into the embarrassing position of defending single-slate elections. Such elections, he affirmed with a straight face, have worked out well in the Soviet Union. They have, indeed.

To wishful thinkers in East and West, and to the Germans with their memories of Hitler's "*Ja oder Nein*" elections, Molotov's statement should serve as a salutary warning. Through the Geneva smiles the totalitarian visage flashed for a moment in all its frowning menace.

Return of the Sultan

The restoration of Sultan Mohammed Ben Youssef to the throne of Morocco, approved Nov. 1 by the French Government, wrote *finis* to a turbulent chapter in the history of France's North African protectorate. The way now seems clear for the protracted period of peace so necessary if the French Government and Moroccan nationalists are to work out the precise terms of their future relationship.

In a way the return of Ben Youssef was a humiliating pill for the French Government to swallow. The approval of Paris restoring the legitimate Sultan to his throne amounted to an admission that French policy in North Africa had been a disastrous failure. Removed two years ago for his nationalist leanings, Ben Youssef achieved a prominence he never before had. He became the symbol around which Morocco's nationalist elements rallied. The violence of last Aug. 15, which led to so much bloodshed, could be directly traced to his forced and protracted exile in Madagascar. Instead of stifling Moroccan nationalism, as was hoped, the Sultan's deposition only fanned the flames of revolt.

The Moroccan nationalists can now be said to have achieved most of their objectives. Besides securing the return of Ben Youssef, they have also reached agreement with the French Government, in general terms, on the future status of Morocco. The protectorate is to be an "independent state, united with France by the permanent links of an interdependence freely consented to and defined." What all that means, of course, remains to be worked out. At least the first hurdle to peace in Morocco has finally been cleared.

Mission Schools Remain

The Catholic bishops of South Africa, faced twelve months ago with the alternatives of giving up to the state the control of their mission schools among the Bantu or losing the government subsidy, chose to abandon the subsidy. To replace, as far as possible, the state subsidy, they established in December, 1954, a Catholic Mission Schools' Fund and an annual Catholic Education Drive. In announcing these measures they told the faithful of South Africa:

In times of crisis and special difficulty, it has always been the mark of true Catholics to unite their forces in a spirit of extraordinary mutual assistance and of generous self-sacrifice. Such a time has come now for the Catholics of South Africa.

Recent reports from South Africa indicate that its 600,000 Catholics have risen to the challenge. The state sub-

Ben Youssef
the French
the approval
mate Sultan
an admission
Africa had
removed two
ist leanings,
prominence he
me the sym-
s nationalist
ence of last
much blood-
aced to his
e in Mada-
Moroccan
the Sultan's
e flames of

ts can now
most of their
y the return
also reached
ch Govern-
the future
tectorate is
ate, united
ent links of
nsented to
t means, of
ked out. At
ace in Mo-
red.

ain

outh Africa,
th the alter-
e state the
ools among
government
the subsidy.
le, the state
December,
hools' Fund
Education
e measures
uth Africa:

pecial diffi-
the mark
nite their
ordinary
generous
has come
of South

h Africa in-
tholics have
e state sub-

R 19, 1955

sidy for the mission schools in 1954 was \$1.4 million. It will be decreased each year and will probably cease in 1957. The bishops set \$1.4 million as the goal of a drive.

NC News Service reported on Oct. 28 that 8,000 men—one-fourth of South Africa's Catholic wage earners—were engaged in a vast house-to-house canvass for donations and pledges. On Nov. 5 a New York Times dispatch from Johannesburg said that the drive had realized a total of \$2 million.

One can only guess what a sacrifice this represents for South Africa's small Catholic population. Our prayers should surely be with these courageous brothers of ours in Christ that His grace may strengthen and guide them.

World-wide Thanksgiving?

As Thanksgiving Day approaches, we Americans are happy to think that other nations are adopting our holiday.

Cardinal Carmelo de Vasconcellos Motta, Archbishop of São Paulo, Brazil, has been urging a world-wide observance of this day. The idea goes back to Thanksgiving Day, 1909 when a Brazilian, Señor Joaquín Nabuco, dean of the diplomatic corps, said after a solemn Mass at St. Patrick's, Washington, D. C., in the presence of Cardinal Gibbons, President Taft and many foreign diplomats: "If only the whole human family, imitating your example, thanked God this way each year!" The suggestion received the widest favor.

Secretary of State Philander C. Knox proposed that the feast be observed by all the republics of the Western Hemisphere. On Nov. 27, 1949, His Holiness Pope Pius XII told a group of visiting U. S. Congressmen headed by Rep. John J. Rooney (N. Y.) that he hoped the feast would become world-wide. Said the Holy Father:

Need We tell you that Our heart is touched and comforted by this recurring proof of your awareness—and would to God it were world-wide!—of one of the very first obligations of responsible statesmanship.

The Eucharistic Congress in Rio de Janeiro last July inspired Cardinal de Vasconcellos Motta to canvass the bish-

The Catholic Press and Editorial Policy

"Often the utterance is made that we are a bound people, that we are dictated to. Only the truth dictates to us. There is no greater power than that." James Francis Cardinal McIntyre, Archbishop of Los Angeles, said this to a Pacific Coast regional meeting of the Catholic Press Association on Oct. 31 in Los Angeles.

The Cardinal encouraged Catholic editors to exercise greater fortitude in their editorial policies. The Catholic press, he said, "cannot be neutral." Editors "must have a policy. We do not admit of neutrality." That policy, he continued, must invoke the virtue of fortitude and couple it with temperance and charity.

Bishop Robert J. Dwyer of Reno, himself a columnist in the *Nevada Register*, spoke on the same occasion of the responsibilities of Catholic editors. If an editor is by nature a liberal, he said, he must strive to penetrate the illiberality of much that passes for liberalism. If, on the other hand, an editor is by bent a conservative, he should school himself to identify what is faulty and extraneous in conservative programs. "Liberalism pursued and defended at all costs, as well as conservatism glorified into a permanent thesis of Christian dogma," are equally to be avoided.

How wide should the concerns of the Catholic journalist be? Bishop Joseph McShea, Auxiliary Bishop of Philadelphia, answered this in an address he gave Nov. 4 in Philadelphia to the Eastern regional meeting of the same association. The Church, he said, has "at least a potential interest in everything that affects or touches the human personality and the salvation of souls." The Catholic press should mirror these world-ranging interests.

At times there is a wide diversity of views reflected in the Catholic press—not, of course, in

matters of faith or morality—but in questions of opinion that come within the wide area of the Church's solicitude for man. Sometimes the reader of the Catholic press is puzzled by the fact that the editorial opinions he reads are expressed in very tentative, not final and infallible, form. Sometimes one paper contradicts another.

It is well to remember that today's problems are varied and complicated. Those who look for simple, unqualified answers from the papers they read could profitably recall what Samuel Cardinal Stritch, Archbishop of Chicago, said to the Catholic Press Association in May, 1954 in Chicago:

We don't want to make every statement in a Catholic newspaper, even in the so-called official diocesan newspaper, an authoritative statement. Always we leave a lot of liberty to the press in expressing its opinions and convictions, and always we are ready to present both sides of a debatable question.

In fact, the Chicago Cardinal went on to say, there is no question but that the Catholic press would be more effective "if it engaged a little more in controversy on debatable subjects."

By a mandate from the successors of the apostles, Catholic editors share in the teaching mission of the Church. It is a sacred trust, carrying many responsibilities. It would certainly be out of place for them to insist on what Cardinal Stritch has called an "unfortunate uniformity" in matters which the Church herself considers to be still under debate.

These directions from the hierarchy are valuable guide-lines for Catholic editors. It would do no harm for all of us frequently to repeat to ourselves the words of Cardinal McIntyre: "You have a potential power that I fear is not being realized."

THURSTON N. DAVIS

ops of the world asking them to press with him for an International Thanksgiving Day. The June, 1955 issue of the magazine *Deo Gratias* (Wenceslau Braz 78, São Paulo, Brazil) lists the many countries already celebrating Thanksgiving Day.

Are People Just "Cases"?

Is it possible that a ramification of Government social-service agencies in the United States is slowly choking our long tradition of Christian charity? Archbishop Patrick A. O'Boyle of

Washington, speaking in Grand Rapids Nov. 6 at the 41st national Conference of Catholic Charities, said that this appears to be happening.

The Archbishop recognizes the special problems created by a rapidly expanding industrial society. He understands, too, how this has contributed to the growth of Government-sponsored social-service organizations.

What he deplors, however, is something all thinking people must regret. Too often persons and families have become simply "cases." Agencies tend to wonder how little they can do for the unfortunate instead of how much. Social workers—often, though by no means always—go into people's homes, not as friends, but as "investigators."

"Social work without charity," said the Archbishop, "is an automaton neatly wired and expertly articulated, but without a soul." He went on to predict that

... if these changes have occurred, and if future changes will occur at the cost of depersonalizing, mechanizing or devitalizing charity, then the changes have been retreats from the field of consecrated, devoted and noble service ... will have been steps backward into the numbing cold of godless secularism.

This trend has often been noted in the past. But it was high time for someone to stand up and draw attention to it once again in the name of Christian charity.

Teen-age soldiers at Fort Knox

For most people, Fort Knox, Ky., is where the Government stores its gold. But it is also the Army's Armored Center. In a corner of this vast post, "Kentucky's third largest city," teen-agers have since the first of October been undergoing the special six-months' military training authorized by Congress in the Reserve Forces Act of 1955. These trainees, age-group 17 to 18½, will then return to their homes and fulfill the rest of their obligations at the local reserve centers.

There is no monument or plaque at Fort Knox, or in the three other posts where this program is being conducted, to commemorate the late Brig. Gen. John McAuley Palmer, who died Oct. 26, just as he was seeing the realization of his life's work. General Palmer spent most of his long military career developing and promoting the idea that America's peacetime defense should be based, not upon a large standing army, but upon a small standing army backed by trained civilian reserves. The theory prevailing prior to World War I, identified with Gen. Emory Upton, favored the large standing army. In the scholarly Palmer's system, the reserve pool was to be fed by compulsory universal military training.

"TUCKING THEM IN"

UMT never got off the ground. But the six-months' program must have been in General Palmer's last days a source of considerable pleasure as a vindication of his basic conception. Now the next step is to convince the general public, and especially Congress, that the Army is a safe custodian of the 100,000 teen-age volunteers whom the 1955 act authorized it to accept.

So far as a visitor can judge from a 36-hour tour in the first week of November, all levels of command at Fort Knox from Maj. Gen. Charles V. Bromley down

seem to be aware that it will be fatal for the reserve program if this small beginning goes sour. "They're tucking them in now," was the mocking comment made to me by an enlisted man of the Germany-bound Third Armored Division. This uncensored wisecrack should suffice to suggest how the trainees are getting the treatment that their age-group needs. They drink more milk, get more sleep. Their officers and training cadre are selected for their ability to handle the teen-age mentality. They are kept busy and left with a minimum of unsupervised free time. As for church attendance, every incentive short of an order is given them to perform their religious duties. This incentive includes the participation of the officers themselves.

These trainees may be boys (though the Army keeps calling them men), but they still are soldiers. As reservists on active duty they are under the Uniform Code of Military Justice, if that is any consolation for them. Their background is varied. Some signed up for the six months with their plan of action carefully laid out. Others seem to have no particular plan or motive. One tall mountaineer of 17 confessed that they told him he was signing up for a kind of "camp." On the other hand, one recent high-school graduate told me he wanted later to pursue his long apprenticeship in the printing trades without interruption.

A recent article in *AMERICA* (8/20/55) suggested that it might be better to take one's chance with the draft rather than sign up voluntarily for the six months with its protracted reserve obligations. What General Palmer would say about that is impossible to know. But it is at least not a bad thing for teen-agers to get their military training in a short period exclusively in company with others of their own age group, under specially trained instructors.

ROBERT A. GRAHAM

Washington Front

During the President's last three weeks at Denver, eight of his Cabinet members made the pilgrimage to the sickroom. On emerging, each one of them threw the newspapermen a tidbit or two of the matters discussed—none of them of major importance, except Secretary Benson's contribution, to the effect that Mr. Eisenhower would continue the policy of flexible farm supports.

It is probable, also, that the doctors encouraged, if not urged, these visits for their therapeutic effect, to keep the convalescent's mind on other things besides himself. After each visit, too, press secretary James C. Hagerty assured the world that "no politics" was discussed, even though the two professional politicians in the Cabinet, Attorney General Brownell and Postmaster General Summerfield, were among those who made the pilgrimage.

This somewhat case-hardened observer, however, cannot escape the suspicion that another, unspoken, matter was discussed, namely the budget. This is budget-making time in Washington, and the Bureau of the Budget is an essential part of the Presidential establishment. In recent years the budget director has

achieved almost dictatorial powers over operations of the departments. What more natural than that the heads of departments would go over his head to take their case to the boss himself? The Secretary of the Treasury, of course, has great power in this field, for it is he who advises the President just how much in his opinion the income of the Government will be in the next fiscal year. Thus the administrative budget is a case of setting allowed expenditures beside an *estimated* income. The budget therefore becomes what is called "an educated guess." The guess is usually right, give or take a few hundred millions, and for years estimated income has fallen about \$1 billion below expenses, thus creating the celebrated deficit.

But there is another budget, the cash budget, and this is what is actually spent as against what is taken in. This budget was balanced this year and the last, as it often was under Truman. This is why balance and deficit cause so much confusion in the public mind. There is also, by the Reorganization Act of 1950, a legislative budget, by which Congress must make up its own budget to set beside the President's budget. But after one abortive trial, Congress tacitly ignored the law, because of insufficient information and also lack of expert budget makers.

Yet Congress will have the last word, and nobody will know until long after this coming session ends just how much was really appropriated.

WILFRID PARSONS

Underscorings

MARQUETTE UNIVERSITY celebrated its 75th anniversary with a four-day conference beginning Nov. 8. The theme was "From Disorder to World Order." Among speakers was Rev. Robert C. Hartnett, S.J., former Editor-in-Chief of AMERICA. As a project of the Diamond Jubilee year, the university will stage a \$5.5-million fund-raising campaign to satisfy its current needs in building and development.

PARKS COLLEGE of Aeronautical Technology at St. Louis University reports a record enrolment this fall. From 32 States came 233 freshmen to swell the student body to over 500. According to the October issue of *Parks Air News*, the college since it became a part of St. Louis University in 1946 has produced more men specifically trained for aviation than any other college in the world.

THE FIRST ASIAN Meeting for the Apostolate of the Laity will be held in Manila Dec. 3-8 Valerian Cardinal Gracias, Archbishop of Bombay, will give the opening address on "The Doctrinal Bases of the Lay Apostolate." Lay and clerical delegates from 13 Asian countries will be in attendance, representing hierarchies and various international Catholic groups. The Philippines sponsor of the gathering is Catholic Action of the Philippines, 1500 Taft Avenue, Manila.

AN UNUSUAL APPROACH to retreats is used in a 22-page booklet, *Time Out to Think*, by Rev. Eugene Jakubek, S.J., of St. Mary's College, St. Mary's, Kansas. It canvasses the reactions to retreats of nearly 2,500 boys. They were in the senior classes of 16 high schools from California to New York, from Minnesota to Texas. To obtain the booklet send a self-addressed, stamped (3¢) envelope, 6 x 3½ in. or larger, enclosing 15¢, to San-Del Printing Co., 602 Gratiot, St. Louis, Mo.

THE CHAPEL of Our Lady of the Skies was dedicated Oct. 29 at the New York International Airport (Idlewild) by Auxiliary Bishop John J. Boardman of Brooklyn. It will be open 24 hours daily to travelers and the 4,500 employees at the airport. Three altars are available where priests traveling by air may say Mass.

A FILM depicting the life of a nun has been produced by Trinity Films, a Catholic company in Hollywood. The film, *Every Moment Thine*, shows the work of the Franciscan Sisters of the Perpetual Adoration—in their Motherhouse, teaching in grade and high school and college, in the care of orphans and the aged. Its theme is love of God and one's neighbor. It is professionally produced and the commentary is spoken by Hollywood actor Macdonald Carey. Any responsible organization may obtain a 16 mm. print on loan free by writing to the sisters at St. Rose Convent, La Crosse, Wis.

C. K.

Editorials

No Prosperity for These

Don't try to find a paper these days that does not talk in glowing terms of our "booming economy." You probably won't be able to. As Secretary of Commerce Sinclair Weeks boasted on November 4, the economy is "in the pink." Now that inflationary pressures have somewhat subsided, he told the National Savings Bond Conference in Washington, "business never was better. Workers never had it so good. Old man prosperity 'just keeps rolling along.'"

Though the secretary was talking in the shadow of the approaching elections on November 8, his speech could not be written off as campaign oratory. Mr. Weeks had columns of figures to support his optimistic appraisal. Employment in October exceeded 65 million. In September, average earnings of production workers in manufacturing set an all-time record of \$77.90 a week. Personal income was running at a rate above \$300 million. Retail sales attained a new peak, as did manufacturers' sales. The construction industry was headed for an unprecedented \$42-billion year.

Except for his statement that per-capita farm income was 10 per cent above 1950, which needs some explaining, there should be no quarrel with Mr. Weeks' rosy account of our affairs. As we know from experience, however, there will be some quarrel with it. The trouble with national and average figures is that they do not expressly allow for exceptional and below-average cases. Since in a country as large as the United States there are bound to be many such cases, glowing reports of the economy as a whole always provoke a certain amount of dissent. We can testify that some of this dissent bubbles over into angry letters to the editor.

Neither Federal officials nor editors who deal in national figures are unaware of the underdogs in our economy. They are certainly not without sympathy for the many people whom the rushing stream of prosperity leaves stranded on the banks.

SOME DISSENTERS

Getting down to cases, the editors of this Review fully appreciate that despite high levels of corporate profits, many small businessmen are struggling today to stay solvent. They know that General Motors' billion-dollar earnings are not a true indication of earnings throughout the auto industry. They understand very well that many of the dealers who handle the flood of cars from GM, Ford and Chrysler are finding the competitive struggle almost inhumanly difficult. Dealers' profit margins these days are often slim and sometimes nonexistent.

We are also aware of the plight of many small farmers. The decline in farm income has been no more than a disagreeable setback to many a large-scale operator. To many a family-type farmer it has been a tragedy. The extent of this tragedy can be appreciated only if one recalls that in 1949 less than 10 per cent of our farms produced 50 per cent of our crops. Only about a fifth of our farms marketed in that year more than \$5,000 worth of produce. Yet these farms accounted for nearly three-fourths of all marketings. If anything, this concentration is more pronounced today.

Similarly with personal incomes. Since the war many families and individuals have greatly improved their living standards. In 1946, about 11 million of them enjoyed incomes between \$4,000 and \$7,500 a year. By 1953, the number in this middle-income bracket had soared to nearly 20 million. Though these figures make no allowance for the Korean-war inflation, they remain sufficiently impressive.

In sharp contrast with them are somewhat similar figures for our lowest income group. On October 29, the Joint Committee on the Economic Report revealed that during the period from 1948 to 1954 the proportion of families with money incomes below \$2,000 had declined only five per cent—from 9.6 million in numbers to 8.3 million. If allowance is made for the 12-per-cent drop in the value of the dollar during those years, the number of families in the lowest income group declined by only 200,000. For these families, descriptions of today's glittering prosperity must, indeed, be irritating.

Soviet Middle East Gambit

At the moment the threat to free-world security does not lie in the border skirmishes between Egypt and Israel which have captured the headlines. It lies rather in the growing influence of the Soviet Union throughout the Middle East, an area in which communism has hitherto been forced to operate under cover. By a shrewd combination of military aid and ruble diplomacy, Russia has succeeded in leaping over the so-called "northern defense tier"—the alliance of Middle Eastern countries on the Soviet border so patiently built up by Secretary of State Dulles.

The Soviet arms deal with Egypt, of course, must be held directly responsible for the flare-up of fighting between that country and Israel. It would be short-sighted, however, to interpret the Soviet action as merely an attempt to stir up anew the Palestine War. Russia is playing for much higher stakes. Thus far, she has been alarmingly successful, for she has emerged as a principal in the game of Middle Eastern power politics.

Until the Soviets had entered on the Middle Eastern scene, there was little choice for Egypt and the weaker Arab nations, as far as political allegiance goes. They could line up with the Nato powers or be refused the military and economic aid they have so long sought from the West. With Russia now playing the role of

Lord Bountiful, they are in a position to flaunt their independence. The Soviets, in consequence, have an excellent chance of realizing their dream of a neutralized Middle East.

RUBLE DIPLOMACY

The Russian offer of military aid, so readily accepted by Egypt, is only part of the disturbing picture. Almost simultaneously with the Soviet-Egyptian arms deal, Moscow offered Cairo \$600 million worth of technical assistance and structural materials for a Nile River development project. If accepted, this would come close to making Egypt a colony of the Soviet Union.

Thus Moscow may be about to penetrate the Middle East economically at the very moment Washington has embarked on a policy of economic-aid cutbacks. Just about a year ago Harold E. Stassen, then head of the International Cooperation Administration, proposed a multi-billion-dollar aid program for South Asia and the Middle East. Despite his recommendations, today's budget calls for an expenditure of less than half a billion dollars. Moreover, foreign economic aid is now in the hands of a man, John B. Hollister, who believes such expenditures should be cut still further.

This Review has often pointed out in the past that the cold war, as being fought out in South and Southeast Asia, would very probably settle down to an economic rather than a military struggle. Soviet overtures in the Middle East now open up a new theatre of economic warfare. In the meantime the United States pursues a policy based on the dubious supposition that military pacts like the "northern defense tier" can take the place of economic aid programs.

Mutual-security agreements are, indeed, of the utmost importance. Along with Walter Lippmann in his November 8 syndicated column, however, we question the "official infatuation" with them which has resulted in an unrealistic tightening of the purse strings with regard to foreign economic aid. It would be tragic, if out of a misguided spirit of economy, our policy should result in leaving the Middle East wide open to Soviet penetration.

Refugees Still a Problem

Two events in the past two weeks have brought again to the attention and the conscience of the world the plight of hundreds of thousands of refugees, one of the tragic legacies left to the world by the war.

In Oslo, Norway, the announcement was made that the Nobel peace prize for 1954 was awarded to the office of the United Nations High Commissioner for Refugees. This office, under the selfless direction of the Netherlands Dr. G. J. van Heuven Goedhart, was set up in 1951, after the expiration of the International Refugee Organization. In striving to resettle 350,000 still homeless refugees, and in providing legal and so-

cial safeguards for some 2 million refugees throughout the world, the High Commissioner's office operates on funds contributed by member nations and by private agencies to the UN Refugee Emergency Fund.

The Nobel prize cash award of \$35,066 will go directly into the fund. It is a welcome drop in the bucket, but still a drop. On the very day the award was announced, the High Commissioner's office was meeting to review the precarious financial situation which is threatening to hamstring the work for refugees.

A week earlier, much the same crisis was being faced in Geneva by the Intergovernmental Committee for European Migration. Director General Harold H. Tittman had sadly to announce that ICEM faced a deficit of \$2.7 million in its program to aid 125,900 emigrants this year, and that Canada was planning to drop out of the organization. The main financial support for both the UN organization and the ICEM must continue to come from the United States. Any curtailment of that support, under the pretext of domestic economy or the hoped-for cooling of the cold war, would be not only short-sighted diplomatic policy but a reversal of our humanitarian traditions as well.

It might be mentioned in passing, for those who fear that this type of international cooperation involves collaboration and compromise with the USSR, that the Soviets have accused the UN committee of barring the return of those who fled from Communist countries. The charge is that the West is using them for cheap labor. This has been refuted time and again.

CHRISTIAN CONCERN

What should Christian and Catholic thought be on the whole subject of refugees? This was outlined at Geneva by Msgr. Mario Brini, Vatican observer to the ICEM. He stated that any rethinking of goals and any questions of contribution and allotment of funds must be inspired by the "primary truth" that "the social order willed by God demands that every man have free access to the resources of the world and the opportunity to use them according to his capacities for the needs of himself and family."

This must be, as well, the thinking that impels the early revision of U. S. immigration policy. Speaking at Grand Rapids, Mich. to the 41st annual convention of the Conference of Catholic Charities, Msgr. Edward E. Swanstrom, executive director of the Catholic Relief Services, urged that U. S. immigration policies be modified "to make it easier for immigrants to come to this country and to allow more of them to settle here." The country can "easily," in his opinion, absorb 250,000 migrants a year. In case anyone fears the effect of this on our domestic economy, Monsignor Swanstrom pointed out that the 450,000 displaced persons admitted between 1948 and 1952 "have helped rather than hurt this country."

Monsignor Brini at Geneva spoke of the "inescapable question of immigration" as a problem "put to the conscience of mankind." It is also a problem posed for the conscience of each individual, especially those who know the charity of Christ.

Who are Jehovah's Witnesses?

By NEIL G. McCLUSKEY, S.J.

FABLED BROOKLYN, home of the Dodgers and the oft-sold bridge, bears on its swank Columbia Heights overlooking the East River and the man-poured Alps of Manhattan Island an imposing nine-storied edifice dedicated in 1950 to Jehovah. This is the Bethel Kingdom Hall of Jehovah's Witnesses. Within this American Vatican beats the monastic heart of that puzzling amalgam of a hundred heresies and a score of cults to which nearly 200,000 doorbell-ringing Americans and Canadians bear devoted witness. Over the past ten or fifteen years this remarkable group has quietly undergone a facewashing and hair-combing. Jehovah's Witnesses have done a tactical about-face with far-reverberating results.

CITADEL OF THE KINGDOM

To complete research for this article I asked for an appointment at the Brooklyn headquarters. Knowing of the stone wall which had blocked others trying to get information, I wasn't too optimistic about success. However, a single phone call turned the trick. I was received most courteously by a pleasant young executive from the president's staff who directs public relations. He answered my battery of questions in frank detail and loaded me with official publications. My request, at the end of three hours' conversation, about the possibility of touring the building caught him a bit unexpectedly: after all, here was a Roman Catholic priest and a Jesuit into the bargain! He excused himself and ten minutes later, armed with the proper clearances from higher-up, he escorted me through the vast building on a tour—a first in Witness history.

Here in this capitol of Jehovah's "New World Kingdom" resides a colorful family comprising nearly 400 men and 75 women, carefully screened volunteer workers who live in community fashion. Meals are served at fixed times in a common dining room. Two people

Father McCluskey, contributing editor of AMERICA, studied at the University of Geneva, Switzerland, and at present is completing doctoral studies in education at Columbia University.

share each of the one-room living apartments, which are furnished in comfort with pieces generally made in the basement workshops. For purely personal expenses a \$14 check is passed out each month to all in the "family"—to President Nathan H. Knorr as well as to the youngest teen-age dishwasher from Oklahoma.

Here in addition to the charwomen and cooks and barbers dwell the writers and propagandists and editors, the typists and printers and binders. Here are the radio announcers, copy girls and studio technicians of the Witness station, WBBR. Here also is the headquarters for the editorial board from whose ten-story ultramodern printing plant on neighboring Adams Street goes out in deluge proportions an unending flood of printed matter: Bibles, books, magazines, pamphlets in a score of languages to spread Jehovah's word. From here reigns the small band of corporation directors and their all-powerful president, whose newest utterances on things biblical are received by Witnesses in 61 countries around the globe as from Jehovah himself.

NEW STATUS

From a 40,000 world total just twenty years ago, the number of Witnesses has swollen to 580,000 today. But this figure represents only the hard core of the fully initiated, the—much as they detest the word—*ministers*, who are authorized to preach, marry and baptize. To comprehend the full dimensions of the movement you must visualize perhaps another three or four million—men, women and children—who flock regularly to the Sunday night Bible studies, buy each fortnight 2.1 million copies of the *Watchtower* and some 1.45 million copies of *Awake*, and in other ways lend moral and financial support.

There was a day when all this could be dismissed as so much religious hokum. But today new tactics cloaked with a new respectability have within fifteen years multiplied Witness membership fifteen times over. In the 1953 world convention in Yankee Stadium, 165,000 delegates assembled under signs bearing greetings from Witnesses in Egypt, Korea, Cyprus, Japan, Australia and a dozen other lands. Catholics and Protestants

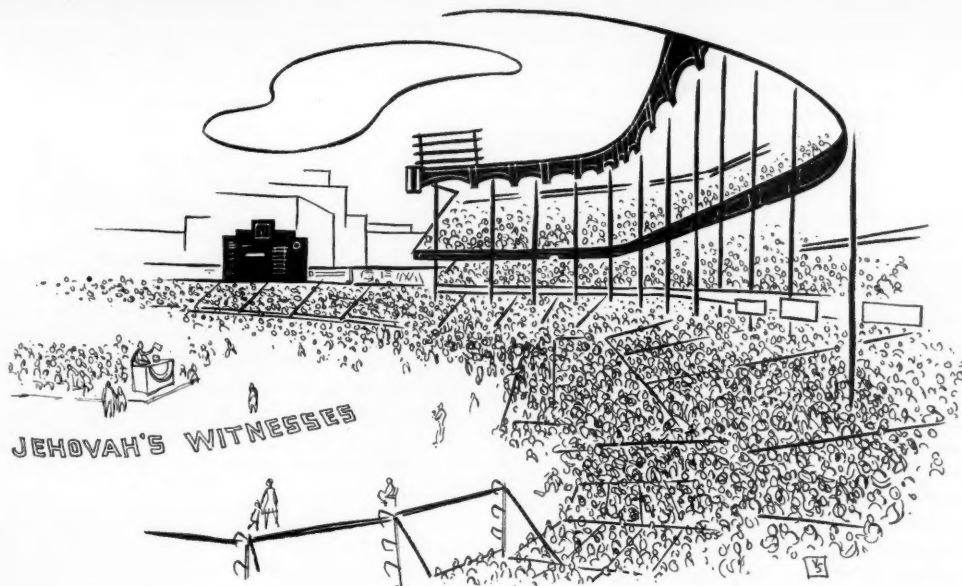
Y, S. J.

ts, which are made in the expenses of the "family" to the young-

l cooks and and editors, are the radio cians of the headquarters story ultra- claims Street ing flood of pamphlets in word. From irectors and t utterances sses in 61 himself.

ars ago, the today. But of the fully l—ministers, baptize. To vement you ur million- larly to the ortnight 2.1 1.45 million moral and

dismissed as ics cloaked fifteen years es over. In um, 165,000 eetings from n, Australia Protestants ER 19, 1955



alike would do well to take another long look at this growing phenomenon.

Though firmly disclaiming any part in the Protestant world, the Witnesses now move freely about in it, hailed in many quarters as champions of religious liberty. They enjoy the support of the American Civil Liberties Union. They are treated somewhat gingerly, even with a shading of respect, by most of the metropolitan press and certain national magazines. They bask in the dignity reflected from an impressive array of decisions handed down in their favor by the United States Supreme Court and similar high tribunals in other countries. In short, they walk the broad thoroughfares today with an air which recalls that of the fourth-century Christians, freshly emerged from the dangers and darkness of the catacombs.

America has always proved fertile soil for religious oddities. Today the religious landscape from one end of California to the other is colored by bizarre specimens of religious flora which bloom quickly and, mercifully soon, wither on the stalk. The formula has always been a simple one: a fistful of religious notions plucked indiscriminately hither and yon; flowing white robes or flashing neon lighting; some kind of esoteric ritual; an impressive title hinting at the mysterious; a confident assurance of peace, prosperity and a solid gold Cadillac to heaven and, come the next Sabbath, any clever cynic or religious fanatic can be in business.

SLoughing OFF THE PAST

But by their boot straps the newly scrubbed Witnesses of Jehovah have pretty well pulled themselves out of the category of religious clowns and fanatics. How did this come about? Who are these Witnesses of Jehovah?

Let us go back to January 13, 1942, a date which began a new chapter in Witness history. On that date

America • NOVEMBER 19, 1955

Nathan Homer Knorr was unanimously elected to succeed Judge C. T. Rutherford, who had died in his San Diego mansion the week before. Within a month Knorr announced a long-range "education" program. The vicious and lurid literature of the Rutherford era began to be quietly toned down. A certain smattering of biblical and historical scholarship began to perfume the newer tracts and books. Most of Rutherford's violent polemics, meaning the bulk of his writings, along with his own redoubtable person, were by degrees assigned to the same limbo of oblivion to which he had consigned the movement's founder, Charles Tate Russell. The one-foot-in-the-door technique and the booming intrusion of the judge's recorded diatribes were discarded in 1944.

The Witness who knocks at your door today is more than likely a courteous, well-dressed young fellow (or lady) who could readily be taken for the Fuller Brush man. Fifteen years ago Stanley High wrote in the *Saturday Evening Post*:

For conscientious cussedness on the grand scale, no other aggregation of Americans is a match for Jehovah's Witnesses. Defiance of what others cherish and revere is their daily meat. They hate all religions—and say so from the housetops. They hate all governments with an enthusiasm that is equally unconcerned ("Armageddon, Inc.," Sept. 14, 1940).

Fifteen years after, the cussedness has turned conformist, the defiance has taken on pastel tones, and the word "hate" has become a taboo. This past summer in Yankee Stadium when President Knorr cried out to 30,000 Witnesses that "Christendom must be cut down and thrown into the fire!", he was faithfully echoing the old line, but his listeners understood clearly that current tactics completely eschew double-bladed axes and napalm.

BIRTH OF A SALESMAN

Your visiting Witness today has been carefully briefed for his mission, from the impeccable shine on his shoe-tops to the discreet pause—and disarming smile—when you first open your door. Courtesy, tact, friendliness have been drilled into him. He has been schooled against giving the slightest evidence of fanaticism in speech or bearing. He has learned by rote the long list of salesman's "do's" and "don't's." He has spent hundreds of hours in group Bible discussions in his local Kingdom Hall. The Brooklyn Pentagon has put into his hands detailed instructions concerning the right psychological approach to each level of Catholic or Protestant client. In 1952 a special booklet, beaming with Kelly-green cover and clusters of harps begorrah, entitled *God's Way Is Love*, held out, not a shillelagh, but a palm of peace, to God-fearing Catholics.

These traveling salesmen of Jehovah have put in an exacting apprenticeship trudging alongside some veteran "pioneer" (full-time missionary) or "publisher" (part-time missionary). Only by degrees are novice missionaries permitted to solo in verbal fray. Now, though, the chances are that your Witness visitor can and, without the drop of a hat, will quote biblical rings around most householders who open their doors to him. Especially to a certain type of fundamentalist does this display of scriptural gymnastics seem impressive. However, it doesn't require too discerning a mind to catch on to the sleight-of-hand as the Witness glibly marshals up platoons of texts to a tortuous support of dogmas that seem summoned from the realm of delirium.

TOMORROW THE WORLD

Your visiting Witness may even be a graduate of the Watchtower Bible School of Gilead, at South Lansing, N. Y., opened in 1943 to prepare an elite assault corps to carve out and expand beachheads in missionary lands like Canada, Colombia, Korea and Kuwait. (Canadians will be flattered to note that an official Witness publication bluntly states that "the major battlefield since 1945 has been in Canada, centering around the Catholic Province of Quebec.") For the past dozen years, two student groups each year have taken up residence at the school for the intense five-month course of study. Of this number, 2,529 students, including 1,100 foreigners, have received diplomas.

The most sweeping step in the new educational program, however, came on the local level, when each Kingdom Hall was ordered to establish a congregational school for the ministry. From 1943 on, tens of thousands of speakers were prepared and, to borrow again from an official Witness document,

After two years of education for the ministry, a fairly large male staff of well-trained Bible speakers became available. For this reason the Watchtower Society decided to inaugurate a world-wide speaking campaign commencing January 1945.

And speak they did. Their trunks bulging with piles of Bible tracts and booklets, 163 of the Gilead folk

turned to the lands surrounding the United States: Mexico, Newfoundland, Alaska, Honduras and Central America. By 1953 the number of these apostles had climbed to 674, with tens of thousands of neophytes won over in those countries. The evangelizing of Cuba had been undertaken in 1943. In rapid succession Puerto Rico, Haiti, Jamaica and the Bahamas followed. For years the schooner *Sibia* was a floating missionary home, manned by Gilead graduates, going from island to island in the Caribbean area.

South America was opened up in 1945 in the wake of a personal visit by President Knorr. In 1953 there were 301 well-trained and well-heeled missionaries at work in a dozen South American countries who could measure a harvest of 14,000 baptized Witnesses. Over in Europe that same year 216 missionaries and 180,000 active Witness-ministers were tirelessly spreading the word. Most phenomenal of all, though, was Africa's 800-percent jump in 11 years: from a 10,070 total in 1942 to 81,793 in 1953.

Earlier stories written about the Witnesses invariably hinted darkly at financial carryings-on. That steady stream of gold flowing into Brooklyn headquarters, they argued, must certainly be making somebody rich. It's neither taxable nor liable to public scrutiny. Besides, didn't Rutherford himself frequently remark that "religion is a racket"? Whether Jehovah's Witnesses are an exception to an almost universal law which governs religious groups of this kind is debatable. It well may have been true, in fact it is still possibly true, that there are some highly placed individuals in the Witness movement who have found a pretty good thing and have carved a fat living out of it. Whether once true or not, however, any large-scale graft or fraud is today almost an impossibility. Yet where do the millions of dollars go? Subsidies for the extensive missionary work would account for much of it.

In any event, the sweetness-and-light approach is paying dividends, especially here and in Canada. The earlier crude attacks on religion aroused in most Protestant and Catholic listeners an instinctive reaction to defend something long lived with and cherished. But now the Witness approach is more positive and an effort is made to gild over the more grotesque features of the Witness creed.

WHAT WITNESSES BELIEVE

Even the rank-and-file Witness today knows, and believes, only a carefully edited official history of the movement. Show your Witness friend a documented reference to the quackery of the Russell era, to the "Miracle Wheat" and the "Millennial Bean" and the "Wonderful Cotton Seed," along with the "Cancer Cure" and the "Santonine Appendicitis Cure," and you'll hear hurt mutterings about persecution. Ask one of them about the change-over to an absolute "theocratic" dictatorship which Jehovah revealed to Rutherford in 1938 after disastrous experiments with congregational democracy, and you'll get an indignant denial. Ask about the series of oft-fumbled predictions of the world's end, or about the "wine vs. grape juice" con-

United States:
ras and Central
the apostles had
s of neophytes
elizing of Cuba
apid succession
amas followed.
ting missionary
ing from island

s in the wake of
1953 there were
onaries at work
could measure
Over in Europe
180,000 active
ding the word.
frica's 800-per-
total in 1942 to

esses invariably
a. That steady
headquarters,
somebody rich,
c scrutiny. Be-
tly remark that
s Witnesses are
which governs
le. It well may
true, that there
n the Witness
ood thing and
ther once true
fraud is today
the millions of
missionary work

at approach is
n Canada. The
in most Prote-
ve reaction to
cherished. But
positive and an
resque features

VE

knows, and be-
history of the
a documented
ell era, to the
Bean" and the
the "Cancer
is Cure," and
ution. Ask one
absolute "theo-
led to Ruther-
s with congre-
dignant denial
dictions of the
pe juice" con-

BER 19, 1955



trovery, or about the "Great Pyramid" schism and other important defections which several times nearly exploded the movement, and you will bring only a blank stare to their faces. On an official level you will find these difficulties smilingly waved away as personal aberrations rooted in the complex characters of either Russell or Rutherford.

Yet the membership grows. People, not all confined to the fringes of civilization, either, continue to accept the kaleidoscopic confusion boldly presented in the pages of the Watchtower "Bible Studies." Over the years a Witness "Credo" would sound like this:

I BELIEVE:

That Satan authored the pagan doctrine of the Trinity. That both Lucifer and Jesus are sons of God. That Jesus Christ is the same person as the Archangel Michael. That there is neither an immortal soul nor a hell in which it could be punished. That all business, governments and religions are the devil's creations. That God's spiritual heaven has accommodations for only 144,000 chosen souls. That all other faithful Witnesses of Jehovah will have their heaven upon this earth after Armageddon. That despite a dozen miscalculations the day of Armageddon is still right around the corner. That Sunday schools and Mother's Day are tools of the devil. That smoking is a defilement forbidden by Leviticus and blood transfusions an abomination proscribed in the Acts of the Apostles. That game-hunting for sport and zoo-gazing for pleasure are contrary to the Old Testament. AMEN.

The Witness dim view of flag-saluting is well known and, held by other people, for different reasons, might

America • NOVEMBER 19, 1955

draw some sympathy; but the Witness belief that the celebration of Christmas and Easter is *un-Christian* leaves one breathless. When it is further stated as a matter of scriptural fact that Christ did not die on a cross but on a "torture stake," and that both Easter eggs and the Christian cross are carry-overs from pagan phallic worship, Christian forbearance is strained to the breaking point. Yet the membership grows. Why? For what reasons do people become Witnesses?

WHAT MAKES WITNESSES?

To exhaust this topic would demand volumes. In America and Canada the reasons are particularly complex. The general appeal of a thing like Jehovah's Witnesses is basically to the "mentally and economically underprivileged." U. S. Department of Justice figures cited in *Collier's* for November 2, 1946, indicate that "less than one per cent of the group have had a college education, while 15 per cent have less than grammar schooling." The *Christian Century* this past July is authority for the statement that every fifth Witness is colored. The newly transplanted Puerto Ricans of New York and the Mexicans of California and the Southwest have contributed solidly to the membership increase.

Still, lack of formal schooling and isolated racial patterns do not completely explain the phenomenon. The Witness religion is unblushingly materialist and hedonist. Mohammed's faithful disciples could dream of the promised houris of Paradise. Jehovah's faithful Witnesses are promised a life eternal right here below in the equivalent of an American Jordan flowing with beer and pretzels. This terrestrial heaven was glowingly described by President Knorr in 1950 as:

An earth on which no natural disasters occur; on which your fellow creatures enjoy complete health and permanent youthful beauty and vigor and where never a hospital or graveyard mars the grandeur of a perfectly cultivated land.

Witness theology makes no demand on the intellect but a huge one on the will. There's no room for doubt or question. Just the one big "Yes" of the will, and everything becomes so marvelously simple. On the other hand, "so-called character development" is referred to in the official sources with a curled lip. This is not to imply, as has been done by some writers unwarrantedly, that the Witnesses favor or indulge in moral anarchy. Most Witnesses are beyond a doubt sincere in their beliefs and strict in their morals. But the almost exclusive emphasis upon belief makes the movement a refuge for any moral weakling who is uncomfortable in a more conventional and stricter religious environment.

A religion that upholds lying as divinely sanctioned and that officially approves its use as a tactic with outsiders can as easily turn any other tenet of Christian morality upside down. Margaret Frakes in the July, 1955 issue of *Christian Century*, reporting on last summer's Yankee Stadium conclave of the Witnesses, wrote:

In his Sunday-morning discourse on "Cautious as Serpents Among Wolves," Vice President F. W.

Franz interpreted certain Old Testament passages as proving that when it meant preservation of his own, Jehovah approved lying to one's enemies; hence, such lying is not condemned so long as it is addressed to outsiders.

Thereupon the chairman thanked him as the agent of the Watchtower Society for the "new light" he had brought.

How many Witnesses are recruited from the legion of the economically helpless, those perennial street-corner merchants who peddle apples, lottery tickets or copies of *The Watchtower*—here, in addition to the slender sales profit, for an added incentive of a \$30 monthly subsidy? For how many others does the militant pacifism of the Witnesses lull away fears of atomic warfare? During the immediate postwar years, both here and abroad, the heavy clouds of fear and unrest sent thousands scurrying for security to the Witnesses. In European countries this is true, especially in areas ill-served by priest or minister. There's something infectious about absolute conviction ringingly asserted, and the Witnesses do have conviction. They KNOW, and know with calm assurance, that tomorrow this spinning world will run down like a child's top, fall over on its side and then—they will step forward triumphant into Jehovah's "New World Kingdom."

Who doesn't like to feel important? Ah, to be looked up to as a "minister," to go about declaiming big words about the Bible, to be listened to as an authority, what a powerful psychological tug this exerts on many good people who sometimes weary of sitting always in the back pews. To become a Witness minister, little or no learning is needed, no long years of college and seminary, no involved ordination requirements. Just offer yourself for baptism and you've become a *minister*! The courts have already clearly stated that you are entitled to clerical exemption from all military service. But do you know that as a Witness minister you can travel on the trains for the clergy half-fare price? Perhaps this is a contributing factor to the size of the Witness national assemblies, one of which in New York in 1953 reached a figure of 125,000.

Then there are other candidates—the bitter from whom life has stolen hope, the malcontent or anarchical who are eaten up with disgust at government, the business failures who have been bruised in competition. There are the simplist lovers of the Book who yearn for more knowledge of it and who are assured that Jehovah's mighty truth lies plainly before their eyes, if only they will keep staring at what they are told is there.

In the market place there will always be crowds of the simple, the illiterate, the dejected, the novelty seekers, the underprivileged and the genuinely hungry for God to buy the wares of the Father Devines, Brother Robertses, Prophet Joneses, Sister Aimees and the Jehovah's Witnesses. In the mingled darkness and light of our world, even people thoroughly good and sincere can confuse the blurred truth with the real truth and the tawdry copy with the precious original. That is the way his satanic majesty, the Ape of God, always works.

DIVORCE IN ANGLICAN CANON LAW

BY

J. V. Langmead Casserley

THE WORLD-WIDE PUBLICITY accorded to Princess Margaret's obvious desire to marry the innocent party in a divorce suit, and her final decision not to do so because of her loyalty to the Church and duty to the Commonwealth, has raised the question of what precisely is the attitude of the Anglican Church in England toward divorce and remarriage after divorce.

WHAT IS "ESTABLISHMENT"?

This is not altogether an easy question to answer, because of the ambiguities involved in the notion of "establishment" in England, and the very different interpretations of it to which that ambiguity has given rise. The current tendency of most bishops and clergy is to interpret the English establishment, not as the domination of the Church by the State, but as a way in which the State guarantees the Church's autonomy. They would concede to the State certain rights of veto over the Church's legislative powers, rights rather minimal in character, but they would not allow that the secular authority has any right to take its own initiative in ecclesiastical affairs, much less to interfere with the Church's making up of its own proper mind.

Many secular lawyers, however, and a few small minority groups in the Church itself, take a frankly Erastian and precisely opposite view. (This is the view that advocates the supreme authority of the State in Church matters; it derives from Thomas Erastus, who died in 1583.) So far as the appeal to constitutional history is concerned, each side in this dispute can make out a strong and plausible case.

STATUS OF CANON LAW

One of the most significant facts is that canon law has not been revised in the English Church since the Reformation. Henry VIII, about the time of the first schism between Canterbury and Rome, expressed a wish that canon law should be revised, but nothing of the kind was actually attempted. During the reign of



Queen Elizabeth I, when the second and lasting schism took place, still no attempt was made to revise canon law. In 1604 a certain number of supplementary canons were enacted, but they did not even purport to be a serious revision of canon law as a whole.

The ecclesiastical courts in England now take the view that medieval canon law is still in force in England except in so far as it has been modified or abrogated by subsequent enactments. This at once raises the question whether the authority of canon law in the Church can be modified or set aside merely by parliamentary statute. The bearing of this on the question at issue is obvious.

England had no divorce law until 1857. Up to that time both civil law and canon law were in agreement on the indissolubility of marriage. A divorce required a special act of parliament, and very few people indeed had recourse to so hazardous and expensive a venture. Did the statute enacted by the English Parliament in 1857 modify canon law in the same way as it undoubtedly altered civil law? Erastian churchmen would say yes, but the great majority of English churchmen would deny that any statute of this kind has the power to change the Church's attitude or alter the Church's law.

The Erastians can point out with truth that there have been times when Parliament has taken a positive initiative in ecclesiastical affairs in England and the Church as a whole has accepted its authority. A great deal of the early legislation setting up the present establishment was passed concurrently through both Parliament and the Convocations of the Church; so that the churchman may very properly say that it de-

rives its authority within the Church from the latter rather than the former.

It cannot, however, be said that this is true in every case. For a century and a half (1717-1861) the Convocations never met, and during this period Parliament was certainly absolute master of the Church's affairs. If we take the view that Parliament is sovereign over the Church of England, there can be no denying that the remarriage of divorced persons is legal, for the last divorce bill, enacted in 1936, while permitting a clergyman of the Church of England to refuse to preside at such a ceremony if it offends his conscience, nevertheless requires him to permit the marriage to take place in his church if the contracting parties can find a properly ordained clergyman who is willing to officiate. The more usual view in the Church, however, is that statute law has no power of itself to alter the Church's mind or discipline its practice and that the earlier prohibitions of the canon law are still in force.

Since the last war the English Church has at last taken up the long-deferred project of a complete revision of canon law. A committee has drafted a revision of the canons, which is going through a slow process of amendment and debate. It is noticeable that the proposed new canons explicitly prohibit in a most downright fashion the remarriage of divorced persons in church. There is thus no disposition at the moment to modify the Church's traditional stand on this particular question.

MIND OF THE ANGLICAN HIERARCHY

Far more important, however, than the precise state of the law is the contemporary attitude toward this particular question prevailing among the bishops and clergy as a whole. Twenty years ago or so, when Modernism was still strong in the Church of England and there was much more Erastian opinion than there

Accurate information on the Anglican Church's attitude toward divorce is hard to come by. This article, by Dr. J. V. Langmead Casserley, a well-known Anglican theologian at General Theological Seminary in New York, discusses the question in succinct and factual form. The many Catholics interested in the legal position of the Anglican Church regarding Princess Margaret's recent decision not to marry Group Capt. Peter Townsend will welcome the information it contains. They will also note that Roman Catholic practice is diametrically opposed to a view which Dr. Casserley upholds in common with many, though not all, his fellow Anglicans. This concerns reconciliation to the Church of persons who, having remarried civilly after divorce, continue to cohabit with their new partners. The Roman Catholic Church teaches that such persons may not be reconciled to the Church while they continue to live in adultery.

EDITOR

is now, the remarriage of divorced persons in church, though frowned upon by most loyal churchmen, was by no means uncommon. Nowadays this has almost entirely ceased. The old-fashioned Modernism is dying out and Erastian opinions are almost unknown.

PARLIAMENT BOWS ITSELF OUT

Since the Enabling Act of 1920, Parliament no longer even pretends that it is part of its function to initiate ecclesiastical legislation. Such legislation is now initiated by the Church Assembly, consisting of all the bishops and elected representatives of clergy and laity, and Parliament has no more than a right of veto over such legislation, which it has used only in the case of the notorious issue of the Revised Prayer Book of 1927 and 1928. This really means that only a few vestiges of State control now remain.

In any case, experiments in parliamentary control of the Church really came to an end much earlier with the failure of the Public Worship Act of 1870. Under this act four clergymen were imprisoned, and after that all attempts to enforce it ceased. It became obvious that Church opinion after the Oxford Movement would not tolerate parliamentary control, and English statesmanship was wise enough not to exasperate it beyond all bearing.

During the last quarter of a century the divorce rates in England, though not so high as those in this country, have shown a very marked increase. Very properly and understandably, in proportion as the problem became more serious, the attitude of bishops and clergy toward it became more emphatic. There is now no disposition in the Church of England to compromise on this issue in any fashion at all. In maintaining its attitude in the present instance the Church of England will no doubt incur at least a temporary unpopularity, but had it given way in the case of a princess, it would certainly have had to give way in the case of everybody else. To make such a concession was unthinkable.

It is true that from the point of view of the secular lawyer the bishops and clergy of the Church of England are breaking the law in their refusal to permit the remarriage of divorced persons in church. But they know they have canon law behind them, and they know also that in this day and age no one will force upon them anything that runs counter to their consciences. Princess Margaret, by announcing that her decision not to marry Captain Townsend was partly dictated by her loyalty to the Church, by implication accepted the churchman's view of the Church and its laws rather than that of the secular lawyer.

READMISSION TO COMMUNION

With regard to the readmission to Communion of people who have remarried civilly after divorce, there is much more difference of opinion and variety of practice. In the Anglican marriage service bride and bridegroom swear mutual fidelity "for better or for worse . . . until death do us part." For a man to repeat these words to another woman while the woman to

whom he formerly swore himself away still lives, is clearly to make a travesty of the entire ceremony, which to almost any honest-minded person is unthinkable.

It may, however, seriously be questioned whether the sin of having remarried after divorce can rightly be picked out as a kind of unforgivable or supreme sin which alone among all sins incurs the penalty of lifelong, almost irremediable excommunication. The problem of remarriage in church after divorce is really the problem of divorce—essentially a prophetic problem; whereas the problem of readmission to Communion is really the problem of the divorcees—essentially a pastoral problem.

It is at least arguable that there may be some situations in which the Church has to say to a man and woman something like this: "You have got yourselves into a wrong situation, and it is eternally to be regretted that you ever involved yourselves in this position. Nevertheless, it is now your moral duty to make the best of a bad job, to re-enter the Church with a wholesome determination never to do anything of the kind again, so that your children may be led by you into the fellowship of Christ." The question is undoubtedly a very difficult one, but it must be said that this attitude is widespread in the English Church at the present time, so that divorcees who have remarried are quite frequently, after a period of probation and instruction, readmitted to Communion for their own sakes and even more for the sake of their children. So far as remarriage in church is concerned, the English Church is today quite as adamant in its refusal to have anything to do with such a travesty as any other part of Christendom.

AMERICAN LEGION AND UNESCO

NEXT WEEK we bring you the story of what happened at the American Legion's National Convention in Miami last month. How did the Legion come to toss out of the window a report on Unesco representing 18 months' work by the Legion's own Special Committee and denounce Unesco by an overwhelming voice vote?

The story is told for AMERICA by Ray Murphy, chairman of the Special Committee and a past national commander of the American Legion. He has also been, in his day, captain of the University of Iowa football team and an "All-Western" full-back.

Mr. Murphy served in the First World War, and after it helped to organize the Legion. He is at present a member of its National Executive Committee. He is a member of the American Bar Association Committee to Study Communist Tactics, Strategy and Objectives, whose report of September 17, 1951 was highly praised by J. Edgar Hoover and other authorities on communism.

still lives, is
mony, which
thinkable.
ed whether
can rightly
supreme sin
alty of life.
The prob-
is really the
ic problem;
mmunion is
tially a pas-

some situa-
a man and
t yourselves
y to be re-
in this posi-
uty to make
urch with a
thing of the
led by you
tion is un-
be said that
Church at
e remarried
obation and
their own
children. So
the English
usual to have
other part

IESCO

y of what
National
did the
a report
k by the
denounce

Murphy,
d a past
egion. He
University
ern" full-

War, and
He is at
ive Com-
n Bar As-
t Tactics,
Septem-
J. Edgar
unism.

ER 19, 1955

Literature and Arts

Road Back to Reading

THE HABIT OF READING has always been strong in me for two very simple reasons. One, I grew up in the kind of family where every member pored over books like a miser over jewels. Two, my growing years were spent in a small town in Wisconsin during the frugal era of the depression when most amusements were either nonexistent or financially out of the question. To me and my three sisters our local public library was pretty nearly as important a part of our lives as our parish church and our worn and familiar school buildings.

In my memory, all the delicious Saturdays of girlhood began with a ritualistic trip to the library. There all four of us would solemnly deposit a private mound of books, meet our friends, hover with them in the dusty stacks and emerge, arms loaded, with another week's supply of excitement, adventure and information.

THE LOST HABIT

When my own daughter was born I mentally placed the gift of reading in much the same asterisk-studded category as patriotism, justice, the Church and tolerance. These were just a few of the gifts, I smugly told myself, that I could and would give. As a little child I had loved my mother to read to me; and I began reading to my daughter when she was still so tiny that she would rock happily back and forth in my arms to the cadence of the words while still completely ignorant of their meaning. Later, she learned to memorize the stories and, like all small children who have come this far, would protest strongly if I should skip a line or leave out a word.

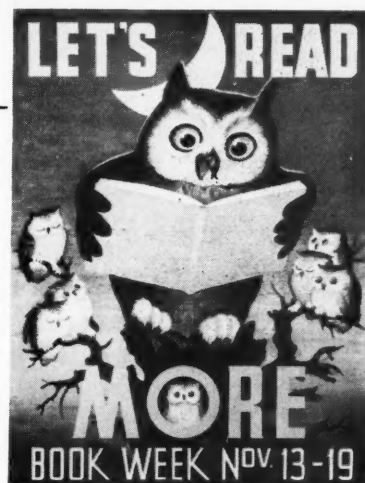
Then, quite quickly it seemed, school was upon us and the bedtime story was lost in the press of this new adventure. I shrugged the duty off easily, thinking "No matter, the rest will take care of itself."

Some few years later I was shocked to realize that my daughter had grown rapidly and still did not know who Doctor Doolittle was, had never met up with Carroll's Alice and had only a vague notion of who or what was Black Beauty. My child did not have the habit of reading. It had not come as a natural course of events. Why, I wondered, thinking back to the mountains of books I had read at her age?

Several answers were suddenly apparent. My child was a city dweller and had never been allowed to venture quite so far away as the library. My child had dozens of friends in the same building, and bicycles, roller skates, sleds, radios and records to fit the season

Maggie Daly, who has worked on the Chicago Tribune Teenagers Advisory Column, is the author of Maggie Daly's Guide to Charm.

America • NOVEMBER 19, 1955



or the mood. And, finally, my child was inordinately fond of that strange device sitting in the corner of the living room like Cyclops with a central staring eye.

Slowly and carefully I planned a campaign to regain lost ground. I bought books a few at a time and presented them as special gifts, not waiting for birthdays or holidays. My own habit of reading was still strong, but I had fallen into the practice of picking up my book when the house was quiet and others were in bed. Now I started reading during the evening hours with the family about, and read passages aloud at the slightest provocation.

METHOD IN MY MANNERS

I resumed another old habit and began taking a book to the table. This is bad manners, of course, and I drew the line at dinner time, but whenever my child and I were to have a quiet lunch together I would take my current book with me and read as we ate. Out of boredom and in self-defense the object of my campaign was soon forced to do the same. Then I revived the bedtime story in a more sophisticated version. My daughter and I read *Tom Sawyer* together, alternating chapters and trading criticisms.

What had at first been mere tolerance of my peculiarities now began to change to a mild interest. Together we went to the library and took out cards. We walked several times so that the way became familiar, and we spent a period of instruction on the intricacies of borrowing and returning "public" books. Receiving the card turned out to be impressive indeed, for it seemed so legal and adult with one's own neat name and personal number. When the time was ripe, I suggested that, after all, the library was not really so far away and an official, card-bearing member could certainly be allowed to make a weekly trip alone.

Eventually and at long last my period of evangelism was over; and I now have the vast joy of watching my absorbed young daughter become lost in any of a myriad foreign worlds from Jack London to Hans

Christian Andersen. Though meals be a little late now through requests for time "just to finish this chapter," I never complain, thinking how much more there is to a gift than simply giving it. With wonder (and a touch of wistfulness) I witness the discovery of Stevenson and Wyss and Cooper. The habit is upon my child. The gift of reading has finally been given, and along

with it in great part goes the key to those other gifts—the patriotism, the justice, the wisdom and the knowledge I so blandly took for granted when my child was born.

In this age of distractions, I have learned, books and children must be brought together; but the gift, as ever, is still solid gold.

MAGGIE DALY

AMERICA *Balances Books for the Children*

Have you ever noticed—or have we been wrong in thinking that we have noticed?—how much more lifelike and convincing Walt Disney's animals are than his humans? The squirrels and deer in *Snow White*, for instance, seemed to look and act like squirrels and deer—though they were perhaps glamorized to such an extent that the real denizens of the woods would disown them as city slickers. But *Snow White* herself didn't look or act like a young girl at all. On the other hand,

the dwarfs did come alive in the animation, which, after all, is just what animation means.

The point of all this is that picture books for the young, soon-to-be-reading-on-his-own bibliophile are generally at their best when they deal with animals, gnomes and fairies. Pictured people come off second-best, which probably is just another way of saying that the mystery of personality remains impervious even to the probing pens of the illustrators.

The first is made up of original tales, but they are told in such a style that they sound like folk tales. Illustrations by Vana Earle are in the same vein. The second, illustrated by Genevieve Vaughan-Jackson, is a wonderful collection of 17 poems about mice. There is a warm appreciation of nature in the poems and the drawings will delight the child.

One of the very best of the animal books of the season is *Play with Me*, by Marie H. Ets (Viking, \$2.50). The author's illustrations add wonderfully to the charm of this story of how a little girl's disappointment is turned to joy when she learns to wait patiently for the meadow creatures to come to her.

Books to Look at and be Read to from

So, we start this winnowing of the season's crop of juvenile books with picture-books and books from which the elders will read to the children. And we start with some of the best of the animal books.

In Grandfather's day, the "world was full of horses." Today, there are still some horses left, "because people like horses." Dahlov Ipcar introduces children to *World Full of Horses* (Doubleday, \$2.50) in a handsome book in which the illustrations are remarkable for an exciting sense of movement.

When the happy lion is kidnaped for a traveling circus, and escapes at a small port in Africa, he is misunderstood by his fellow lions, but is saved from disgrace by the efforts of an animal photographer from home. Roger Duvoisin illustrates the cheery little tale as told by Louise Fatio in *The Happy Lion* (Whittlesey House, \$2).

A less imposing hero features in *Theodore Turtle*, by Ellen Macgregor (Whittlesey House, \$2). TT's absent-mindedness and his ability to find things in the most unexpected places will appeal to the young viewer. Two extraordinary "characters" are *The Peevish Penguin* and *Chaga*, who give their names to the titles of the books.

Earle Goodenow tells about the first, who conceived the idea that he could fly. How he managed it, to the astonishment of his penguin-pals, makes a good story (Follet, \$2). Will and Nicolas tell about Chaga, who is an elephant. When he eats some magic grass, he begins to get smaller and smaller. It's not a tragedy, however, for he learns to appreciate some of the problems of the little forest dwellers, and retains that fellow-feeling when another magic potion restores him to size (Harcourt, Brace, \$2.50).

Apartment-house living seemed to rule out for young Patsy any other pet than Peeve, the mouse who was her secret. When mother discovered the secret and demanded another kind of pet, Patsy was herself peeved, until bliss came with Budgie. The doggerel is gay and the pictures action-filled in Charlotte Steiner's *Patsy's Pet* (Doubleday, \$1.50). How a gnarled old pine tree and a grizzled stag cooperate to foil the mean hunter is told in *Parsley*, by Ludwig Bemelmans (Harper, \$3.50). This is a nice rhythmic tale with huge medley-colored illustrations.

Two unusual books are *Animal Tales from Ireland*, by M. Grant Cormack (Day, \$2.50) and *Mouse Chorus*, by Elizabeth Coatsworth (Pantheon, \$2).



From *Play With Me*

the other gifts—
and the knowl-
my child was

ed, books and
t the gift, as
AGGIE DALY

original tales,
ch a style that
es. Illustrations
the same vein.
by Genevieve
wonderful col-
ut mice. There
of nature in
vings will de-

of the animal
Play with Me,
g. \$2.50). The
d wonderfully
of how a little
turned to joy
t patiently for
o come to her.

OPLE

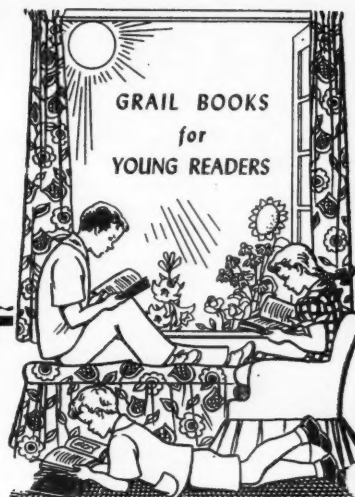
ets mad at all
around pulling
But when he
ks him off and
nts have their
Christmas tale
oisin in *One*
ards (Knopf.
the head fea-
Don Freeman
ells how the
the sense of
clipped, until
ought it was a
The moralizing

GRAIL BOOKS

for Youth

For TEEN-AGERS

The Windeatt Library Shelf



THE CHILDREN OF FATIMA

The story of Fatima. \$2.00

THE CHILDREN OF LA SALETTE

Our Lady's appearance to
two children in 1846. \$2.50

THE MEDAL

St. Catherine Labouré and
the Miraculous Medal. \$2.00

OUR LADY'S SLAVE

St. Louis de Montfort. \$2.50

DAVID AND HIS SONGS

The story of David, the
shepherd king of Israel. \$2.00

by Mary Fabyan Windeatt

LITTLE QUEEN

St. Therese, the Little
Flower of Jesus. \$2.00

LITTLE SISTER

Blessed Imelda, patroness
of First Communicants. \$1.50

THE MAN ON FIRE

St. Paul the Apostle. \$2.50

MY NAME IS THOMAS

St. Thomas Aquinas, patron
of Catholic schools. \$1.25

THE PARISH PRIEST OF ARS

St. John Marie Vianney. \$2.00

PENNIES FOR PAULINE

Pauline Jaricot and the
Society for the Propagation
of the Faith. \$3.00

MISSION FOR MARGARET

St. Margaret Mary, apostle
of devotion to the Sacred
Heart of Jesus. \$3.00

For the CHILDREN

The Windeatt Color Books

Text by Mary Fabyan Windeatt

Illustrated by Gedge Harmon

OUR LADY SERIES

Our Lady of Guadalupe
Our Lady of The Medal
Our Lady of La Salette
Our Lady of Lourdes
Our Lady of Pontmain
Our Lady of Pellevoisin
Our Lady of Knock
Our Lady of Fatima
Our Lady of Beauraing
Our Lady of Banneux

25c each

SAINTS SERIES

St. Christopher
St. Philomena
St. Meinrad
St. Anthony of Padua
St. Joan of Arc
St. Teresa of Avila
Kateri, Lily of the Mohawks
St. Pius X
St. Maria Goretti
St. Dominic Savio

35c each

SPECIAL COLOR BOOKS

ROSARY COLOR BOOK

WAY OF THE CROSS

EASTER COLOR BOOK

GOD'S COLOR BOOK

35c each

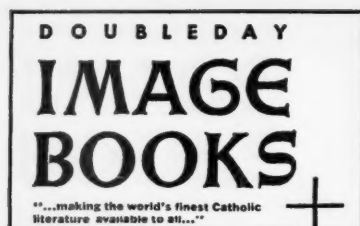
Super-Size Color Book

ANTONIETTA — 50c

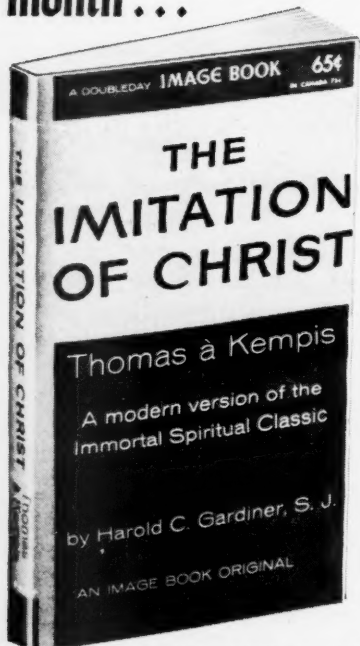
Order from your bookstore or

GRAIL PUBLICATIONS

Room 1, St. Meinrad, Indiana



Featured this month...



The readable new edition by **HAROLD C. GARDINER, S. J.**, Literary Editor, America

Next to the Bible, *The Imitation of Christ* has been for centuries a fountainhead of spiritual nourishment. This new version, based on the definitive Whitford translation, retains all the beauty and flow of the original but is completely understandable to the modern reader. (A hard-bound library edition is available at \$2.50.) Image Book edition 65¢.

Get this low priced, deluxe, pocket-size Image book today and see all 26 outstanding titles wherever books are sold.

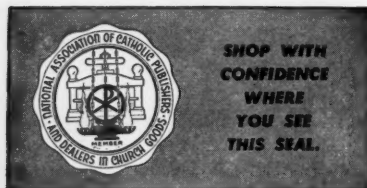
Buy Image Books

Read Image Books

Give Image Books

DOUBLEDAY IMAGE BOOKS

575 Madison Ave., New York 22, N. Y.



City Boy, Country Boy, by Miriam Schlein (Children's Press. \$2), tells how each of the boys describes the delights of his own environment. In *The Song of the Pine-Tree Forest* (Lippincott. \$2), Dorothy Marino tells and illustrates the wonder of the three farm children who cannot trace the source of the distant song. In a quiet

and happy tale, Little Davy finds the clue. A tale for youngsters that is called "teasing" is *When Is Tomorrow?* (Knopf. \$2), by Nancy D. Watson. Though she is always promised by her brother that they will do exciting things tomorrow, most entrancing things happen today. The puzzle is solved in text and illustrations by the author.

Books for the Young Reader Going it Alone

Easy-reading books often do in fine fashion what books ought to do more for older people, namely, introduce them to the world, to customs and folkways in other lands. In this way, the child comes early to realize the truth of human solidarity, and the way is opened to removal of prejudice and even to an approach to the idea of the oneness Christ came to establish and give.

PEOPLE AT HOME AND ABROAD

Some of the better books of this season which inculcate—though never by preachment—this sound world-mindedness are the following.

Who knows much, for instance, about the Finns? Well, *Mikko's Fortune* (Farrar, Straus and Cudahy. \$2.75) will tell the youngster, through a fine tale of how the little Finnish boy wants to help his mother by getting a cow. How he does, and what adventures this leads him into is told by Lee Kingman in a style that seems to echo the epic literature of the Finns.

Two Mexican scenes feature in *The New Tuba*, by Edward Tripp (Oxford. \$2.50) and *The Fabulous Firework Family*, by James Flora (Harcourt, Brace. \$2.75). The first rewards the hero, small Paco, with the privilege of holding the sheet-music for his father while that parent plays the new tuba in the village band. This is an amusing and warm tale. The second comes to a colorful climax in its description of the fireworks display in honor of the village saint, Santiago. The family that made, some said, the finest fireworks "in all Mexico" stages its master work.

A little Eskimo girl is the heroine in *The Shining Bird*, by Wanda N. Tolboom (Aladdin. \$2.25). Though disappointed in not being able to go with the rest of the camp to see the grounded airplane, Grina stays behind to care for her grandmother and gets a wonderful reward from the "shining bird."

With Bells On, by Katherine Milhous

(Scribner. \$2), is set in the Pennsylvania Dutch country, and describes how hard the children work to get the putz, or Christmas manger, ready. A spirit of family solidarity and of the Christ Child shines through this fine tale of about a century ago.

Customs of the Pilgrims and of the Indians feature in *Pilgrim Thanksgiving* (Coward-McCann. \$2.50), in which Wilma P. Hays, ably helped by Leonard Weisgard's illustrations, recounts a day in the lives of two young Pilgrims. A sense of gratitude to God permeates the book.



From *The Silver Disk*

The story of Christopher Columbus is often the first taste a child gets of the history of his country and also of the debt we owe to other lands. Alice Dalglish, with Leo Politi illustrating, has produced an inspiring book in *Columbus Story* (Scribner. \$2.75), which is highly recommended. A good companion-piece is *Columbus*, by Ingri and Edgar P. d'Aulaire, who also illustrate it. (Doubleday. \$3).

Stories centered around the home scene follow. Small boys will be in-

avy finds the
that is called
Tomorrow?
D. Watson.
mised by her
exciting things
g things hap-
solved in text
author.

one

the Pennsyl-
nd describes
rk to get the
er, ready. A
and of the
ugh this fine
go.
s and of the
im Thanks-
(\$2.50), in
ly helped by
strations, re-
of two young
tude to God



Silver Disk

er Columbus
child gets of
and also of
lands. Alice
illustrating,
ng book in
er. (\$2.75),
ded. A good
ous, by Ingrid
who also il-
(3).

l the home
will be in-

ER 19, 1955

NEW



ONGMANS JUNIOR BOOKS



... for readers 8-12

A WISH FOR LUTIE

By Dorothy Hawthorne. Illus. by Kathleen Voute. A lonely little girl finds unexpected happiness on the prairie of pioneer Texas. \$2.50

ONLY THE STRONG

By Robert C. DuSoe. Illus. by William D. Hayes. In a surprising way hard-working young Tadeo saves his family's water-starved ranch. \$2.75



CAT HOTEL

By Siddie Joe Johnson. Illus. by Janice Holland. An unusual cat kennel provides an amusing solution to the problems of Ted and his cat. \$2.50

... for readers 10-14

LANTERNS ALOFT

By Mary Evans Andrews. Illus. by Arthur Harper. An exciting story of the War of 1812 and the part two boys played in saving their town. \$2.75



THE SILVER DISK

By Loring MacKaye. Illus. by Avery Johnson. A band of adventurous youths protect the throne of young Frederick II in this tale of old Sicily. \$2.75

STEAMBOAT'S COMING

By Annette Turngren. A cocky boy learns responsibility as he matures among the steamboaters and loggers of Minnesota. \$2.75

THE SILVER FLEET

By Ernie Rydberg. Illus. by Allan Thomas. A boy earns his father's respect by his hard work in California's colorful tuna fleets. \$2.50



... for readers 12-16

WILDERNESS WARDEN

By Edward C. Janes. Illus. by Raymond Abel. The facts of conservation add informative background to the story of a new game warden fighting illegal hunters. \$2.75

ADVENTURE IN STORE

By Helen Miller Swift. Girls will find answers to their own career problems in this story of a girl's eventful year of department store work. \$3.00

AVIATION CADET

By Joseph Archibald. The adventures of pilot training lend excitement to the story of two cadets who must master themselves to win their wings. \$2.50

I'LL KNOW MY LOVE

By Pearl Bucklen Bentel. Finland and America are the setting for the story of a girl who must choose between the theatre and another kind of love. \$3.00

... for all ages

GENERAL "BASEBALL" DOUBLEDAY



By Robert S. Holzman. Illus. by E. Harper Johnson. Interesting biography of Abner Doubleday and a colorful history of baseball from the Civil War to the Hall of Fame. \$2.50

At all bookstores • WRITE FOR FREE JUNIOR CATALOG

LONGMANS, GREEN AND COMPANY, 55 Fifth Avenue, New York 3

JUST PUBLISHED

AN INTRODUCTION to the Philosophy of ANIMATE NATURE

By Henry J. Koren, C.S.Sp.

This is the second of two textbooks in Thomistic philosophy by the Reverend Henry J. Koren, intended for the use of students on the college and university level. The title was purposefully chosen by Father Koren. Too many contemporary professors and students confuse psychology with that positive science which investigates only the surface phenomena of human consciousness and behavior. As a result psychology is becoming almost exclusively pragmatic and utilitarian.

An Introduction to the Philosophy of Animate Nature is exactly what its title promises. Without sacrifice of integrity and clarity the author has presented the basic questions of philosophical psychology. Just as he did in *An Introduction to the Science of Metaphysics*, the author has followed the scholastic scheme and technique of presentation, but he has phrased his arguments in language grasped by students who are not familiar with Latin. **\$4.75**

SUMMA OF THE CHRISTIAN LIFE

By Louis of Granada, O.P.

The best and most comprehensive work of Venerable Louis of Granada, one of the foremost of all Dominican writers on the spiritual life. It follows the plan of the great *Summa* of Aquinas almost article by article, to provide a practical spiritual commentary on the mysteries of the Christian faith. 3 vols.—Vol. I, \$4.00; Vol. II, \$4.95; Vol. III, in preparation.

At your book store or from:

**B. HERDER BOOK CO.,
PUBLISHERS**

15 & 17 South Broadway,
St. Louis 2, Missouri

interested in the first group, though reading interests don't depend much on the sex of the reader at this age.

Jason and Timmy, by Sally Scott (Harcourt, Brace, \$2), tells how big brother Jason doesn't welcome small brother Timmy into the gang. The gang, however, finds Timmy helpful and brave, and that leads Jason to revise his estimate. Another gang runs through *The Boy on Lincoln's Lap*, by Jerrold Beim (Morrow, \$2), and its problem is to persuade Danny to respect the statue of Lincoln and not mark it up with chalk. The climax is the episode of the photographer who takes the picture of the boy in Mr. L's lap and convinces Danny that the fellows in the gang are good boys.

Young Stephen wanted snow on his birthday. He got the wish—more than he bargained for, but with it and the disruption of his plans came a delightful surprise through people who sought refuge in Stephen's house. Helen Kay tells the story in *Snow Birthday* (Farrar, Straus and Cudahy, \$2.50), and Barbara Cooney's snowy illustrations are delightful.

When Tim started off on a trip, his father gave him a purple whistle to blow if he got scared. The only one time that he ought to have been scared, he forgot to blow. The adventures this led to are well told by Julie F. Batchelor in *Tim and the Purple Whistle* (Harcourt, Brace, \$2.25).

ANIMALS AND FANTASY

Two stories concerning animals are *Digby, the Only Dog*, by Ruth and Latrobe Carroll (Oxford, \$2.75) and *Lions in the Barn*, by Virginia Frances Voight (Holiday House, \$2.25). The first concerns a New England farm boy



From *Tim and the Purple Whistle*

who helps care for the circus cats and shares in the training of a lion cub when the animals winter in his father's barn. The second tells of the troubles the dog Digby had, after being trained by a colony of cats, in convincing his fellow canines that he is a real he-dog. The good fun is aided by Ruth Carroll's drawings.

Quite young little ladies will like *Ellie's Problem Dog*, by Catherine Woolley (Morrow, \$2.50), which recounts how the little girl is allowed to keep the stray dog only if she can teach him to behave. Success follows repeated failure and shows how perseverance counts.

Two fantasies can be recommended. *Hester and the Gnomes*, by Marigold Hunt (Whittlesey, \$2.50), catches the gnomes in a plight when a well-shaft breaks up their home. Coming above ground, they are helped by Hester's cat to talk to the young girl and agree to keep tab on the marauding rats. Jean Charlot's drawings are excellent. In *The Princess and the Woodcutter's Daughter* (Knopf, \$2), Winifred Bromhall tells a pleasant little tale of how the unhappy princess had a wonderful time the day she ran away and was befriended by the woodcutter's family.

Books for Those almost in their 'Teens

The young reader, say of 9 to 12, who is looking for more and more text in his books—though illustrations still play a good part in his reading—is offered this section of our survey for his consideration, consideration that will naturally be exercised by proxy.

AROUND THE WORLD AGAIN

The remark made in the kick-off for the preceding section holds here too. Not a few of the books have a one-world-solidarity sense about them that is all to the good. Such, for example, is

A Triumph for Flavius, by Caroline Dale Snedeker (Lothrop, Lee and Shepard, \$3). Though the lesson of the triumph of freedom over slavery may be a little labored, the author has the gift of making ancient times come alive in the story of how the young Roman boy, through friendship with a slave, comes to realize the moral evils of slavery and to question the right of enslaving conquered peoples.

Based on a true incident, Hertha Pauli's *Three Is a Family* (Washburn, \$2.75) is set in postwar Austria and



Purple Whistle

circus cats and
lion cub when
father's barn.
oubles the dog
trained by a
ncing his fel-
real he-dog.
Ruth Carroll's

lies will like
by Catherine
, which re-
is allowed to
she can teach
lows repeated
perseverance

commended.
by Marigold
, catches the
a well-shaft
coming above
by Hester's
girl and agree
ing rats. Jean
ellent. In *The*
ter's Daugh-
ed Bromhall
of how the
a wonderful
ay and was
tter's family.

by Caroline
Lee and
lesson of the
very may be
has the gift
ome alive in
Roman boy,
slave, comes
slavery and
slaving con-

ent, Hertha
(Washburn.
Austria and

ER 19, 1955

Germany and recounts how the young German girl finally finds her American father. *Golden Name Day*, by Jennie D. Lindquist (Harper. \$2.50), introduces the young reader to both Swedish and Polish customs as preserved in the United States. Nancy visits a Swedish-American family in New England, is fascinated by the name-day custom, and when she meets a little Polish girl who knows all about such customs, there is a wonderful double celebration.

A well-written, accurate and warm account of the life and customs of the Pennsylvania Amish people is given in *Plain Girl*, by Virginia Sorensen (Harcourt, Brace. \$2.50), which tells how ten-year-old Esther learns to accept the best traditions of the New World without losing those of the Old.

An exciting magic tale is told by Margot Beraby-Isbert in *The Wicked Enchantment* (Harcourt, Brace. \$2.50). The gargoyles from the cathedral and the evil duke, dead these many years, come to life to bring distress to a German town, until they are put in their proper place by a little girl and her Kerry Blue terrier.

Claire Huchet Bishop hits perhaps a new high in *The Big Loop* (Viking. \$3). In telling about a boy who longs to become a professional bicycle-racer in the famous *Tour de France*, the thrilling story gives a wonderfully warm picture of the daily life of middle-class French people. It's a good success story, too.

Life in Lebanon is filled with fun and spiced with adventure for some American boys and their tomboy English friend in *Crystal Mountain*, by Belle D. Rugh (Houghton Mifflin. \$2.75). Ernest Shepard's drawings add to the excitement in this story of the Middle East.

Two American Indian stories, with all the dangers and rescues, and yet with a sense that good Indians are not necessarily dead ones, are *Tomahawks and Trouble*, by William O. Steele (Harcourt, Brace. \$2.50), and *His Indian Brother*, by Hazel Wilson (Abingdon. \$2.50). The first is an excellent yarn, with tense situations and believable characters; the second centers mainly around the friendship that springs up when the young white boy is rescued by Indians.

More U. S. history forms the background for *Day of Glory*, by Philip Spencer (Dutton. \$1.75), and *Mary Florence*, by Kathleen S. Tiffany (Dodd, Mead. \$2.75). Concord and Lexington are the real heroes of the first

book, though the characters are well done and the action is fast-paced. The Civil War is faintly in the background of the second book, which tells of a little girl on a Pennsylvania farm and the changes that come to her life when a large family of Catholics come to live in the tenant house. Attitudes toward Negroes and toward those of other faiths change in the young girl as she

matures during the years of the Civil War.

A trip to the gold fields of Colorado in 1859 gives Aileen Fisher the locale for *Off to the Gold Fields* (Nelson. \$2.75) and provides for plenty of action, what with wagon-trains and Indians and the mystery of what was in Uncle Luke's mysterious barrel. This is the puzzle that young Joel solves in



Announcing . . . the new, low priced CATHOLIC TREASURY BOOKS for young readers 10 and older

- ✓ \$2.00 each
- ✓ Cloth binding

- ✓ Full-color jackets
- ✓ Fully illustrated

These stories, taken from the vast treasury of Catholic life and history, are alive with interest and suspense. Youngsters will thrill to their adventuresomeness and will be led through them to a deeper appreciation of their Catholic heritage. Four titles are now ready; more will follow shortly.

Boy of Philadelphia

By Frank Morris

Young Tom Bowman finds high adventure in company with Benjamin Franklin, John Paul Jones, and Charles Carroll during the maelstrom of action and intrigue at the time of the Revolution. \$2.00

Simon o' the Stock

By Anne Heagney

An accomplished writer draws threads of plot from legend and history to spin the life story of St. Simon Stock, founder of the scapular devotion. \$2.00

A Candle for Our Lady

By Regina Victoria Hunt

A fast-moving, authentic story of England's famous Walsingham shrine, following the fortunes of Joan and Jemmy Reynolds in the chaotic days of King Henry VIII and his wily henchman, Thomas Cromwell. \$2.00

A Hand Raised at Gettysburg

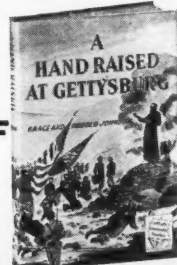
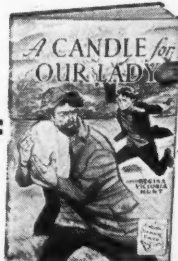
By Grace and Harold Johnson

The authors of the popular *Roman Collar Detective* weave a stirring tale around Father Corby, a Holy Cross priest serving as a Union Army chaplain at the most bloody combat of the Civil War. \$2.00

At your bookstore

THE BRUCE PUBLISHING COMPANY

111 Bruce Building, Milwaukee 1, Wisconsin



a good story. A generation ago is about the time of *Island Secret*, by Mildred Lawrence (Harcourt, Brace. \$2.75). When 12-year-old Bonnie assumes some family responsibilities in the new home on a Lake Erie island, following the disappearance of her father, she is at first timid, but shows her courage during the ghostly goings-on in the cellar. The mystery is solved, too.

An excellent story is *Children of Green Knowe*, by L. M. Boston (Harcourt, Brace. \$2.75). It deals with a little boy who goes to live with his grandmother, and finds not only that she fully understands him, but that he comes to know very well, from what his grandmother tells him, the children of the family several centuries ago. This is a warm and freshly-told tale.

STORIES OF SUSPENSE

Suspense, character and good atmosphere highlight *The Secret of the Old Salem Desk*, by Anne Molloy (Farrar, Straus and Cudahy. \$2.75). The desk is a family antique and Steve has made a drawing of it, for which he wins a prize at an art exhibit. When the desk is stolen and the sketch helps in its recovery, his father thinks better of art than he did before. There is no actual mystery here, but the story is well told.

Plot in *Dorinda's Diamonds*, by Lilly Shutter (Nelson. \$2.75) is rather improbable, but the family feeling is good. It tells of how a little girl, longing to help her family in their hard times, sets herself to discover a cache of bootleg-era diamonds that have been hidden in some cellars. Needless to say, all ends happily in a story that is

marked with a sense of faith in Providence.

Mary Norton's *The Borrowers Afeld* (Harcourt, Brace. \$2.50) follows the fate of the family of *The Borrowers* (last year), as they are evicted from the old house in which they have lived for so long. Father revels in his new Crusoe-like existence, but mother is in a constant state of fear. The climax, in which the family is trapped in the gypsy's van and rescued by a young boy, tops off a bit of fascinating reading.

An unusually beautiful book is *Welcome Christmas! A Garland of Poems*

(Viking. \$2.50). Anne Thaxter Eaton compiled the poems and carols and Valenti Angelo did the lovely decorations of a book of little-known and familiar poetry on the birth of Christ.

A most unusual collection of stories is presented in *Ride With the Sun*, edited by Harold Courlander (Whittlesey House. \$2.95). Each of the 60 nations in the UN is represented by a story, and each story has been approved by the nation's delegation. The book is therefore not only a fine collection but also an object-lesson in international cooperation. A Paul Bunyan story is the U. S. selection.

Books for Boys around High-School Age

Older boys can cover time and space this season in the books that are recommended to maturing readers from about 12 to 16.

First of all, we go back in time. *The Great Axe Brethwaldra*, by Philip Ketchum (Little, Brown. \$2.75), recaptures heroic action in the story of the Saxon smith who was commanded in a vision to forge the mighty battle-axe, and then, in another vision, told to give it to a stranger who with it would help King Alfred save England from the Danes.

The next book takes the reader up to the year 1200. Loring MacKaye's *The Silver Disk* (Longman's, Green. \$2.75) recounts how young Ottavio Bucolini, sent by his merchant-father to Palermo to test his business skill, gets caught up in a chivalrous adventure on

behalf of six-year-old King Frederick. The events are stirring and the atmosphere particularly good in this superior historical novel for boys.

Up to the 1850's we come in *Steamboat's Coming* (Longmans, Green. \$2.75). Will Morgan longs to be taken on as a cub pilot of a Mississippi steamboat, and when a newcomer Swedish boy seems bound to get the job, jealousy ensues. However, the boys learn to work together and imbibe the lesson that one has to make oneself ready for responsibility by doing the job that needs doing first.

How a young Southern boy, embittered by the end of the Civil War, learns during a year in the West to become an American rather than a segregated Southerner is the burden of a fine story by Leonard Wibberley, *The Wound of Peter Wayne* (Farrar, Straus and Cudahy. \$2.75). The wound was a spiritual one, and how the young man finds its cure makes for a bit of excellent reading.

Mature handling of a difficult theme marks *Outlaw Voyage*, by Val Gendron (World. \$2.75). When shipping in mid-19th-century America was at a low ebb, a young man sails on an outlaw slaver. Amid the dangers and risks, he comes to see the evils of the slave trade. There is a real Christmas spirit here.

Though the older boys may protest that they are no longer kids, they might do far worse than look at Davy Crockett through the eyes of Walter Blair in *Davy Crockett, Frontier Hero* (Coward-McCann. \$2.50). In a mingling of fact and legend, the author has skillfully created a genuinely masculine frontier flavor.

Young Men 18-25—Does lack of Latin & Greek keep you from Studying for the Priesthood?

We have a

Special School for Delayed Vocations

SEND THIS
COUPON TO:

Vocational Director
Priests of the Sacred Heart
Hilltop
Great Barrington, Mass.

Please send your vocational booklet to:

Name (A)

Street or R.R.

City Zone State

Age Years of Schooling (or Grade)



TALES OF MODERN TIMES

Two modern tales concern West Point and the game-warden service. *West Point Plebe*, by R. P. Reeder (Little, Brown, \$3), works friendships, military procedures, sports and studies into a fine and stirring account of a young man's first year at the Point. *Wilderness Warden*, by Edward E. Janes (Longmans, Green, \$2.75), provides action galore in the story of a young warden who has to combat a gang of ruthless poachers.

Here are some good sports stories, which can only be named, together with the sport they signalize. Most of them emphasize sportsmanship, cooperation and so do their job in making better citizens. Jackson Scholz's *Base Burglar* (Morrow, \$2.75) does not deal with a low-down thief, but with baseball, and in particular with the art of baserunning. Dick Friendly's *Left End Scott* (Westminster, \$2.75) and James L. Summers' *Operation ABC* (Westminster, \$2.75) are set on the gridiron. *Five against the Odds*, by C. H. Frick (Harcourt, Brace, \$2.75), deals with basketball, and Lawrence A. Keating's *A False Start* (Westminster, \$2.75) concentrates on track.

Ten Distinguished Books of 1955

- Our Lady of Guadalupe*, by Helen Rand Parish. Illustrations by Jean Charlot. See AMERICA'S Spring Children's Book issue.
- Crystal Mountain*, by Belle Rugh. Illustrations by Ernest H. Shepard. See p. 217.
- Play With Me*, by Marie Hall Ets. See p. 212.
- The Big Loop*, by Claire Huchet Bishop. Illustrations by Charles Fontserre. See p. 217.
- Prudence Crandall*, by Elizabeth Yates. See p. 220.
- The Wicked Enchantment*, by Margot Benary-Israel. Illustrations by Enrico Arno. See p. 217.
- Ride With the Sun*, edited by Harold Courlander. See p. 218.
- The Columbus Story*, by Alice Dalgliesh. Illustrated by Leo Politi. See p. 214.
- World Full of Horses*, by Dahlov Ipcar. See p. 212.
- Welcome, Christmas! A Garland of Poems*, compiled by Anne Thaxter Eaton. See p. 218.

Master Albert

By SISTER MARY JEAN DORCY, O.P.

The story of a fascinating person, St. Albert the Great. As a child he loved hunting most of all, and as a man he became a priest and famous scientist, and taught St. Thomas Aquinas. Silhouettes by the author. About ages 11-15. \$2.50

The Wolf

By MARY HARRIS

Three children and their sick grandmother are snowbound in the country. One of the children prays very hard to St. John Bosco, and the mysterious intervention of this saint comes in an exciting and completely unexpected way. Illus. by Veronica Reed. About ages 8-12. \$2.25

Christians Courageous

By MSGR. ALOYSIUS ROCHE

Stories of early and recent heroes who risked their lives in the service of Our Lord and His Church: missionaries who showed special bravery among the Indians and in far away countries, the heroes of the battle of Lepanto, Father Damien among the lepers and many more. Fine black and white drawings by Antony Lake. About age 12-up. \$2.50

Twenty Tales of Irish Saints

By ALICE CURTAYNE

Saints who lived long ago in Ireland. The legends of Patrick, Finian, Brendan and others, of their adventures and miracles, their friendships with angels and animals make delightful and interesting stories. 40 drawings by Johannes Troyer reflect the gaiety of these tales. About ages 8-12. \$2.75

Order from any bookstore

For our free illustrated children's catalog, write to Aggie MacGill at:

Sheed
&
Ward

New
York
3



From Twenty Tales of Irish Saints

Books for Girls around High-School Age

Older girls have a good share of adventure and romance in the offing, at least in the pages of the books that are commended to them this season.

The first three books go back in time a bit to tell their stories for the young ladies. The first, *Prudence Crandall: Woman of Courage* (Aladdin. \$3), is Elizabeth Yates' most timely telling about the pioneer in the field of desegregated schools. When she started her crusade in 1833 and opened her school in Canterbury, Conn., to a Negro girl, she ran into violent opposition. The only thing to do was to close the school entirely and then reopen it exclusively for "young ladies and misses of color." This is a superior tale.

The same period is the setting for *Song of the Voyageur*, by Beverly Butler (Dodd, Mead. \$2.75), but the scene is in the Wisconsin wilderness. The young girl goes to live with her French-speaking adopted parents and there runs into romance with half-Indian Jean. But complications arise when a young man from the East is rescued from death in the snow. Will Diane stay in the rough West with Jean or go back East with Nathan?

Kate Baker meets her adventures and romance in 1907, when she goes to New Mexico with her ailing father. She tends store with him and later goes along to a particularly desolate claim he has staked. Her womanly qualities and growing courage prepare her for the romance that comes along. This, *Candle in the Sun*, by Elisabeth H.

Friermood (Doubleday. \$2.75), is a good family story with fine local atmosphere.

MODERN ROMANCES

Two young heroines from abroad take the lead in *I'll Know My Love*, by Pearl B. Bentel (Longmans, Green. \$3), and *Borghild from Brooklyn*, by Harriet C. Carr (Farrar, Straus and Cudahy. \$2.75). The first deals with a young Finnish girl who wants to go to the United States and become an actress. The war, with Nazi and Soviet occupation, intervenes, and at its end she is fatherless. However, she manages to learn English and realize her

dream in a book that well depicts the maturing of a young lady. The second book paints the customs of Norwegian-American groups in Manhattan and Brooklyn and the young girl who comes from Norway to make her home in America. There is good family feeling in the tale and fine understanding of other cultures and customs.

Two perhaps slighter, but good, books are *Adventure in Store*, by Helen M. Swift (Longmans, Green. \$3), and *Three Loves Has Sandy*, by Amelia Walden (Whittlesey. \$2.50). A young lady's steps toward becoming a fashion-buyer, and how a good education must prepare for the career, furnish the plot of the first book; the second is devoted to the development of a young tomboy, mainly through her interest in horses, into a more responsible person.

Books for Older Boys and Girls

Here is a small spate of books that will appeal to both boys and girls in the older-age levels.

Going back far in time, indeed, is Geoffrey Household's *The Exploits of Xenophon* (Random House. \$1.50). It is a retelling, in shortened form of the *Anabasis*, but it is done in modern, colloquial English in such fashion that it sounds like the eyewitness account of a contemporary soldier. Any young student who finds the classics boring may get a new slant on them here.

An excellent biography is *Carry On, Mr. Bowditch*, by Jean Lee Latham (Houghton Mifflin. \$2.75). Young Nathaniel was a mathematical genius, but

poverty and family misfortune held him back for a long time. Through the family's loyally sticking together, Bowditch finally gets to sea and becomes a leader in naval science. Family life of the period is vividly portrayed.

Two good biographies that deal with the period around the Civil War are *Harriet Tubman: Conductor of the Underground Railroad*, by Ann Petry (Crowell. \$2.75), which reconstructs the life of the remarkable slave who guided hundreds of her people to the freedom of the North; and *The Story of Young Edwin Booth*, by Alma Power-Waters (Dutton. \$2.75), an absorbing biography of the great actor.

Texas of several generations ago provides the setting for *Clan Texas*, by Marian Cumming (Harcourt, Brace. \$2.50), which describes school and family life as seen by a young Scots immigrant who introduces some of his native customs into the frontier life, and for *Texas Yankee: The Story of Gail Borden*, by Nina Brown Baker (Harcourt, Brace. \$2.50). The pioneering family who went to the Lone Star State by flatboat had a dramatic time of it, but the central figure of the tale is the young boy who later developed methods of condensing and preserving milk, thereby becoming a great benefactor of children. Lower California is the frame for the picture painted by Robert C. DuSoy in *Only the Strong* (Longmans, Green. \$2.75) of a Cochimi Indian boy and his family on their ancestral land. The book has a fine feeling for people and place.

AMERICA'S ASSOCIATES

THE AMERICA PRESS • 70 EAST 45th ST. • NEW YORK 17, N.Y.

Please enrol renew me as an Associate for 1 year.

☐ Cooperating, \$10; ☐ Sustaining, \$25 or more; ☐ Charter, \$100 or more
..... Check attached Bill me

(Please make checks payable to AMERICA'S ASSOCIATES)

NAME

ADDRESS

AMERICA'S ASSOCIATES receive AMERICA, National Catholic Weekly Review. \$7 of your membership pays for a one-year subscription now, or a one-year extension if you are already a subscriber. The balance will be used to improve our editorial facilities, a report of which will be sent to you from time to time.

Books Slanted for the Young Spirit

A more concerted effort than ever before is being made to provide the Catholic child with good reading. The two most ambitious projects are the "Catholic Treasury Books," published by Bruce at \$2, and "Vision Books," issued by Farrar, Straus and Cudahy at \$1.95. In a survey like this it is not possible to cover all the books at length, and it is only fair to say that the writing in both series is uneven. Catholic parents, however, ought to be alerted to the series, as they are, in theory at least, the most practical approach to the problem yet attempted.

The "Catholic Treasury Books" thus far include *Simon o' the Stock*, by Anne Heagney; *A Candle for Our Lady*, by Regina V. Hunt (a story concerning the shrine at Walsingham); *A Hand Raised at Gettysburg*, by Harold Johnson (which treats of two boys and their relationship with Catholic chaplains during the Civil War) and *Boy of Philadelphia*, by Frank Morriss (about a Catholic boy who helped Ben Franklin at the Continental Congress).

"Vision Books" already published are: *St. John Bosco and the Children's Saint, Dominic Savio*, by Catherine Beebe; *St. Thérèse and the Roses*, by Helen W. Homan; *Father Marquette and the Great Rivers*, by August Derleth; *St. Francis and the Seven Seas*, by Albert J. Nevins (St. Francis Xavier).

Other religious books for children—and all the books here noted are for the 9-12 years—are the following.

Sister Mary Jean Dorcy, O.P., writes the story of *Master Albert* (Sheed and Ward, \$2.50) and handsomely illustrates it in a tale that weaves facts and legends into a charming picture of family life in the 13th-century home of St. Albert the Great. Catherine Beebe writes attractively about *Saint Christopher* (Bruce, \$2) and Robb Beebe illustrates. Anthony Ross, O.P., adapts lives of nine saints from the Golden Legend in *The Golden Man* (Newman.

\$2), and in *Once upon a Time in Assisi*, Sister M. Clarissa, O.S.F., adapts and translates the interesting and familiar incidents from the lives of St. Francis and St. Clare, as told originally by Jeanne Ancelet-Hustache (Franciscan Herald Press).

Finally, Rev. Aloysius Roche offers a fine collection of legends and stories in *Christians Courageous* (Sheed and Ward, \$2.50). Here the reader may find the story of the last fight in the Coliseum, of the meeting between Pope Leo and Attila, and so on.

THE WORD

Then it is that all the tribes of the land will mourn, and they will see the Son of Man coming upon the clouds of heaven, with great power and glory. (Matt. 24:30; Gospel for 25th Sunday after Pentecost).

Steadily shifts and turns the revolving year. Once more the flaming splendor of autumn has faded, again the dry leaves whisper thinly under foot, now bleakly outlined against a gray sky stand the familiar *bare, ruined choirs where late the sweet birds sang*. In a sort of early wintry silence the liturgical year of Holy Mother Church draws to a close, and in that solemn quiet the heavy, truth-laden words of Christ the prophet fall like syllables of doom as, in the last of the Sunday Gospels, the eternal Judge promises a final and perhaps fearful end to all the world that we know.

This measured, detailed pronouncement of Christ our Saviour is known as His eschatological discourse, which is to say, His description of the last events which will take place within the framework of mortal, limited time.

Inevitably, the allied concepts of personal mortality, of definitive, cosmic cataclysm and of an ultimate judgment upon this world from beyond this world—all these dread notions, well warranted by this portentous prophecy of our Redeemer, must combine to induce in the earnest Catholic a certain profound sense or attitude.

This life: is it worth troubling about in any sense except the stark but purely relative sense of employing it as a simple instrument of the life to come? A man may indeed achieve much in

ANCIENT CHRISTIAN WRITERS

VOLUME 21

St. Maximus the Confessor
The Ascetical Life
The Four Centuries
on Charity

Translated by
Polycarp Sherwood, O.S.B.

St. Maximus the Confessor has always been considered one of the chief theological writers of the Greek Church. His literary labors had a vast range: he is one of the chief doctors of the theology of the Incarnation and of ascetical mysticism, and remarkable as a witness to the respect for the papacy held by the Greek Church of his day. His work on asceticism presented here is regarded as a masterpiece, both for its clear and simple style and the wisdom of its teaching; *The Four Centuries on Charity* contains a concise but substantial spiritual, ascetical, and mystical doctrine representing the full perfection of charity.

\$3.25

Wherever good books are sold

THE NEWMAN PRESS

Westminster, Maryland

America's ADVERTISERS

NOVEMBER 19 ISSUE

PUBLISHERS

Bruce Publishing Co.	217
Doubleday Image Books	214
Grail Publications	213
B. Herder Book Co.....	216
J. B. Lippincott Co.....	223
Liturgical Press	197
Longmans, Green & Co.....	215
Newman Press	221
Sheed & Ward	219

SPECIAL SERVICES

Holy Cross Brothers	223
N.A.C.P.D.C.G.	214
Newman Bookshop	223
Priests of Sacred Heart	218
Will & Baumer Candle Co.....	ii
Notices	224

SCHOOLS AND COLLEGES iii

The librarians, expert in children's work, who collaborated in the preparation of this survey, are: Mrs. Eugenia Garson, Mrs. Aileen Murphy, Miss Mary Barrett and Miss Katherine Driscoll, all of the New York Public Library, and the Misses Ethna and Kathleen Sheehan of the Queensborough Public Library.

America's BOOK-LOG for NOVEMBER

10 Best Selling Books

1. **A ROCKING-HORSE CATHOLIC**
SHEED & WARD, \$2.50 *By Caryl Chessman*
2. **MY BELOVED**
McGraw-Hill, \$3.75 *By Mother C. Thomas*
3. **NO MAN IS AN ISLAND**
Harcourt, Brace, \$3.95 *By Thomas Merton*
4. **I'LL DIE LAUGHING**
BRUCE, \$2.75 *By Joseph T. McGloin, S.J.*
5. **THE LORD**
REGNERY, \$6.50 *By Romano Guardini*

6. **GOD, A WOMAN AND THE WAY**
BRUCE, \$3.50 *By M. Raymond, O.C.S.O.*
7. **THE VIRTUE OF LOVE**
KENEDY, \$3 *By Paul De Jaegher*
8. **ACHIEVING PEACE OF HEART**
WAGNER, \$3.50 *By Narciso Irala, S.J.*
9. **LIFE WITH MY MARY**
BRUCE, \$3 *By Joseph Breig*
10. **MEN IN SANDALS**
BRUCE, \$2.50 *By Richard Madden, O.C.D.*

AKRON, Frank A. Grismer Co., 272 High St.
BOSTON, Pius XI Cooperative, 45 Franklin St.
BOSTON, Benziger Bros., 95 Summer St.
BROOKLYN, Ave Maria Shop, 166 Remsen St.
BUFFALO, Catholic Union Store, 828 Main St.
CHICAGO, The Thomas More Association, 210 West Madison St.
CINCINNATI, Benziger Bros., Inc., 429 Main St.
CINCINNATI, Frederick Pustet Co., Inc., 436 Main St.
CLEVELAND, Catholic Book Store, 906 Superior Ave.
CLEVELAND, William Taylor & Co. (14)
COLUMBUS, Cathedral Bookshop, 205 E. Broad St.
DENVER, James Clarke Church Goods House, 1636 Tremont St.
DETROIT, E. J. McDevitt Co., 1234 Washington Blvd.
DETROIT, Van Antwerp Circulating Library, Chancery Bldg.
HARTFORD, Catholic Lending Library of Hartford, Inc., 138 Market St.
HOLYOKE, Catholic Lending Library, 94 Suffolk St.

KANSAS CITY, Mo., Catholic Community Library, 301 East Armour Blvd.
LOS ANGELES, C. F. Horan & Co., 120 West 2nd St.
LOUISVILLE, Rogers Church Goods Co., 129 South 4th St.
MANCHESTER, N. H., The Book Bazaar, 412 Chestnut St.
MILWAUKEE, The Church Mart, 779-781 N. Water St.
MINNEAPOLIS, Catholic Gift Shop, 37 South 8th St.
NEW BEDFORD, Keatings, 562 County St.
NEW HAVEN, The Thomas More Gift Shop, 1102 Chapel St.
NEW YORK, Benziger Bros., Inc., 26 Park St.
NEW YORK, P. J. Kenedy & Sons, 12 Barclay St.
NEW YORK, Frederick Pustet Co., Inc., 14 Barclay St.
OKLAHOMA CITY, St. Thomas More Book Stall, 320 N.W. 2nd St.
OMAHA, Midwest Church Goods Co., 1218 Farnam St.
PHILADELPHIA, Peter Reilly Co., 133 N. 13th St.
PORTLAND, Ore., Catholic Book & Church Supply Co., 314 S. W. Washington St.
RICHMOND, Va., Taylor F. Campbell Religious Goods Shop, 123 N. 8th St.

ROCHESTER, Trant's, Inc., 96 Clinton Ave. North.
ST. LOUIS, B. Herder Book Co., 15-17 South Broadway.
ST. PAUL, E. M. Lohmann Co., 413-417 Sibley St.
SAN FRANCISCO, The O'Connor Co., 317 Sutter St.
SCRANTON, The Diocesan Guild Studios, 800 Wyoming Ave.
SEATTLE, Guild Book Shop, Inc., 1328 6th Ave.
SEATTLE, The Kaufer Co., Inc., 1904 4th Ave.
SOUTH BEND, Aquinas Library and Book Shop, 110 East La Salle Ave.
SPOKANE, De Sales Catholic Book Shop, 10 Wall St.
TOLEDO, John A. Reger Catholic Supply House, 615 Cherry St.
VANCOUVER, B. C., The Kaufer Co., 561 Hamilton St.
WASHINGTON, D. C., William J. Gallery Co., 718 11 St., N. W.
WESTMINSTER, Md., The Newman Book Shop.
WHEELING, Harry D. Corcoran Co., 2129 Market St.
WINNIPEG, Man., F. J. Tonkin Co., 103 Princess St.

The stores listed above report their best selling books during the current month. Popularity is estimated both by the frequency with which a book is mentioned and by its relative position in each report. The point system,

plus the geographical spread of the stores, gives a good view of Catholic reading habits. Appreciation for the service can best be shown by patronizing the stores.

this world
purpose?
at times,
and quiet
a space?
ring out,
in the b
to tears!
The qu
cal view
one of p
cholia. T
practical
is just th
and true
profit.
In all
deep trut
by reason
with a qu
doubt. Is
was mad
among u
This e
ishable as
of God.
food, and
garded a
birds and
flowers. C
and with

TH

A VIEW
envelope
Arthur M
by Kerm
head-Stev
rowdy con
Memory
rives its h
the wash
dulging in
play is an
aspect of
In a Vie
Miller inv
theme wit
of vile d
The pla
story, wit
stituted fo
identified
wife rear
from infan
a woman.
ing high
viously to
men, Edd

America

this world, but to what final temporal purpose? Beauty there may be; enough, at times, to soothe the hungry heart and quiet all desire; but for how short a space? The miracle of laughter does ring out, and honest joy does flutter in the breast; but how close these lie to tears!

The question, urges this eschatological view of all things, is by no means one of pessimism or neurotic melancholia. The problem is one of purest practicality. Since all temporal reality is just that, let us turn it totally to strict and true use, to exclusively eternal profit.

In all such eschatology there lies deep truth. Yet the Christian man—and by reason of his very name—is seized with a qualm, he is shaken by a sacred doubt. Is it not written, *And the Word was made flesh, and came to dwell among us?*

This earth, dusty, muddy and perishable as it is, was trodden by the Son of God. The Incarnate Word ate our food, and slept as we sleep, and regarded appreciatively the flight of birds and the gay brightness of spring flowers. Christ Jesus spoke accurately and with interest of the way men gauge

the weather and of the way women bake bread and of the shrill, excited way children pipe and play in the market place. Our Lord worked wonders in order to bring merriment to a wedding and joy to frightened or heart-broken mothers and fathers. He labored with wood and wrought with words.

In short, God, when He was among us, spoke and acted as if even this brief life on earth was in its own right good and wholesome and somewhat naturally sacramental and holy.

The plain, good Catholic man may well take joy in the knowledge that the truth of eschatology is divinely tempered by the equal truth of the Incarnation. No doubt this honest fellow will love his wife and his children and relish his beer and his ball-game and tend to his job and pocket his pay (briefly), all for the ultimate sake of eternity. But he need not blush to do heartily and with satisfaction whatever a good man may do according to the state and condition to which God has called him.

For thus, and no less, did the God-Man, Christ our good Lord, the true Son of the Most High.

VINCENT P. MCCORRY, S.J.



Religious verse
children will love . . . and
remember all through life

POEMS OF PRAISE

Selected and illustrated by
PELAGIE DOANE

The 117 poems in this beautiful anthology, chosen by the author-artist of *A Small Child's Bible* and *Bible Children*, all speak simply and reverently of God's love and presence. Ages 6-10.

At all bookstores \$2.75

J. B. LIPPINCOTT COMPANY
Philadelphia and New York

THEATRE

A VIEW FROM THE BRIDGE is an envelope title for two one-act plays by Arthur Miller, presented at the Coronet by Kermit Bloomgarden and Whitehead-Stevens. The curtain-raiser is a rowdy comedy of frustration called *A Memory of Two Mondays*, which derives its humor from women going to the washroom and a nasty old man indulging in indelicate intimacies. This play is an obscene photograph of an aspect of life.

In *A View from the Bridge*, however, Miller invests an equally unpleasant theme with the dignity and poignancy of virile drama.

The play is a variation of the Cenci story, with psychological paternity substituted for consanguinity. A character identified only as Eddie has helped his wife rear her orphaned niece, Patricia, from infancy until she is flowering into a woman. When Patricia begins wearing high heels about the house, obviously to attract the attention of young men, Eddie becomes uneasy. When a

serious suitor appears Eddie just can't take it and blows his top.

Eddie's blow-up isn't a sudden explosion, however; it is a slow burn that goads him to ask questions. When the answers, the only honest ones his counselor can give, are unsatisfying, his emotional burn continues to smolder under his skin. There just has to be a reason why Patricia should not marry the boy, and when Eddie cannot find it he invents one. It is not a convincing reason to either Patricia or the young man who loves her, but it costs Eddie his honor and his life.

Mr. Miller has a way of closing a drama with suicide or unjust condemnation to death. Eddie's end is the logical consequence of a passion he does not understand and makes no earnest effort to control. From the moment he fails to snuff out the first spark of an unnatural passion, his doom is as inevitable as Othello's when he first listened to Iago's serpent tongue.

Both plays were directed by Martin Ritt, and scenery for both was designed by Boris Aronson. Your observer has had some experience in working in a waterfront warehouse and living, if you

BROTHERS OF HOLY CROSS



Notre Dame, Indiana

Win souls for Christ as a Brother of Holy Cross! Our Brothers teach, work with underprivileged boys, serve in the foreign missions, do office work trades, etc.

Write to:

Brother Eymard, C.S.C.
Notre Dame, Indiana

100 Dujarie Hall

WHICH BOOK?

RELIGIOUS or SECULAR
ALL PUBLISHERS

Books promptly supplied. Best library discounts to all Catholic institutions.

NEWMAN BOOKSHOP
Westminster, Maryland

PRINT TITLES

☐ Send bi-monthly Catalog

NAME

ADDRESS

CITY

ZONE

STATE

Notices

12 cents per word
Payment with order

ALTAR BOY RESPONSES Phonograph Records, 33, 45, 78 rpm. Two or more \$1.00 each postpaid. GRIFFIN, 478 E. French, San Antonio, Texas.

CATHOLIC BIRTH ANNOUNCEMENTS. Attractive original. 50 for \$2.50, postpaid if payment accompanies order. Sample on request. ROBB and CATHERINE BEEBE Studio, Box 172, Ridgewood, New Jersey.

CHRISTMAS CARDS: Liturgical designs; distinctively Christian. Ten card assortment, \$1.00. Ecclesian Arts, Box 208, Hannibal, Mo.

CHRISTMAS CARDS WHOLESALE. Religious, \$1.25 per box or \$49.25 per hundred boxes. Postage paid by us. Twenty one beautiful cards with envelopes. Cash with order. Write CARDS, Box 188, Galetown, Michigan.

IRISH BOOKS. Belleek China, Linens, Celtic Crosses, Rosaries, Cards, etc. Write for Catalog. Irish Industries Depot, Inc., 876 Lexington Ave., New York 21, N. Y.

IRISH CHURCH LINENS: Outstanding values and qualities. Plexiglas Pall Foundations—5½", 6", 6½", and 7"—\$1.00 Silk embroidery Floss. Ecclesiastical transfer patterns. Linens, Cincture Crochet Thread. Free Samples. Mary Moore, Importer, Box 394 M, Davenport, Iowa.

JESUIT HOME MISSION. My hope — a school to plant the Catholic tradition. Small contributions are precious and welcome. Rev. John Risacher, S.J., Holy Cross Mission, Durham, North Carolina.

MISSIONARY PRIEST struggling to build school; 163 Catholics in two counties of 85,000 population. Please help us! Rev. Louis R. Williamson, St. Marys Parish, Hartsville, South Carolina.

ST. THERESA needs new church badly. Rev. Pastor, Carmel, Annotto Bay, Jamaica, B.W.I.

SCARCE CHESTERTON AND BELLOC BOOKS. 250 titles. Free Catalog. Prosser, 3116 North Keating, Chicago 41, Illinois.

can call it that, in dingy tenements. Mr. Aronson's sets are unpleasantly reminiscent.

Van Heffin, better known to motion-picture fans than theatregoers, is amusing as a restless clerk in *A Memory of Two Mondays*, and gives an impressive performance as the protagonist in *A View from the Bridge*. J. Carrol Naish, the repulsive old man in the curtain-raiser, functions as chorus in the after-intermission tragedy. Eileen Heckart, who ought to be starred in something, is effectively comical before, and persuasively worried after, intermission. Jack Warden, Gloria Marlowe and Anthony Vorno earn honorable mention in supporting roles.

THEOPHILUS LEWIS

FILMS

GUYS AND DOLLS comes to the screen with a set of credits and sundry other exploitable added attractions calculated to arouse an almost unprecedented intensity of "want to see" emotions in the movie-going public. It is adapted for the screen from a smash-hit Broadway musical, for the rights to which a record-breaking million dollars were paid. The purchaser was canny independent producer Samuel Goldwyn whose long-time reputation for artistry and showmanship is unparalleled in Hollywood annals.

Goldwyn, who does not believe in half-measures, has poured another four million into the movie to cover a lavish color and CinemaScope production and to command the services of a highly skilled team of artists and artisans. The adaptor-director, for example, is Joseph L. Mankiewicz (*All about Eve*, *Julius Caesar*), whose film-making reputation permits him to be very fussy in his choice of screen projects. The choreographer is Michael Kidd (who served in a similar capacity for the stage version but made his mark in the movie world with *Seven Brides for Seven Brothers*).

In addition, the film stars three of the "hottest" current box-office attractions, Frank Sinatra, Marlon Brando and Jean Simmons. It has the added intriguing (and highly publicized) distinction that the latter two sing for the first time on the screen.

Considering its potentialities, the film is something of a disappointment.

The main contributing factor in this would seem to be its top-heaviness in the talent department. In supporting roles the picture presents a roster of genuine Runyonesque types, many of them from the stage production.

Of the four principals, however, only Vivian Blaine (also from the original show) is both vocally proficient and histrionically akin to Runyonland. Her Miss Adelaide, night-club singer and 14-year fiancée of Nathan Detroit, proprietor of the oldest established floating crap game in New York, is in fact a wonderful characterization, though her two night-club routines are rather risqué as screen fare.

As the aforementioned Detroit, Frank Sinatra is vocally adroit but otherwise surprisingly colorless. As the picture's other romantic team, Sky Masterson, the intrepid big-time gambler and Sarah Brown, the Save-A-Soul Mission girl, Brando and Simmons demonstrate that, in putting over a song, dramatic talent is a good enough substitute for vocal skill, but they don't seem particularly at home in Runyon's highly specialized make-believe world.

Altogether the film is a professionally turned and pleasant enough musical. The special dividends of flavor and theatrical excitement which were to be expected do not materialize. (MGM)

THE BIG KNIFE is an all-out espousal of the "almost everybody is corrupt" vision of life. There may be something to be said in favor of this literary viewpoint. The trouble is that it requires an author of towering skill and moral perception to carry it off.

This screen adaptation of a Clifford Odets play (it is almost a flatfooted screen reproduction of the play) is a virtuoso exposé of a viciousness in the Hollywood film colony which fails to find a secure or appropriate moral perch from which to direct its ammunition. Its hero (Jack Palance) is pictured as an idealist who has lost himself in a jungle of materialism and worse, but his own conduct is such that his claim to audience sympathy is virtually nonexistent.

Nevertheless the film has an off-beat eloquence and power that are hard to ignore. And the performances of its all-star cast, especially Rod Steiger's venomous caricature of an unenlightened producer and Wendell Corey as his genial but lethal hatchet man, are impossible to disbelieve entirely.

(United Artists)
MOIRA WALSH

factor in this
top-heaviness in
In supporting
ants a roster of
types, many of
duction.

however, only
m the original
proficient and
nyonland. Her
ub singer and
n Detroit, pro-
established float-
ork, is in fact
ization, though
mes are rather

Detroit, Frank
but otherwise
the picture's
ky Masterson,
bler and Sarah
Mission girl,
monstrate that
ramatic talent
tute for vocal
n particularly
ly specialized

professionally
ough musical
flavor and the
were to be ex-
e. (MGM)

l-out espousal
y is corrupt
be something
literary view
at it requires
ill and moral

of a Clifford
a flatfooted
e play) is a
usness in the
which fails to
e moral peric
ammunition
s pictured as
himself in a
d worse, but
that his claim
virtually non-

as an off-beat
are hard to
ances of in
Rod Steiger
n unenlighte
ell Corey
net man, and
tirely.

United Artists
OIRA WALSH

ER 12, 1940